THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

We presume that our relations to this journal are sufficiently understood to admit of the withdrawal of the Article by which we introduced ourselves to the public in this capacity. Our own taste in such matters would incline us to withdraw our names entirely from its columns, and to leave *The Independent* to be known solely in its own name and character. But as such a course might be misconstrued, we deem it expedient for the present to continue the announcement of our sole responsibility as the editors of the paper.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

OUR CORRESPONDENTS.

We find a mass of correspondence accumulating on our hands, which the crowded state of our columns absolutely compels us to treat in a more summary manner than our inclinations would prompt. We must absolutely throw ourselves on the charity of our friends, asking them to see how full our columns are, and to believe that, with every disposition to give them all a chance, we are driven to the inexorable necessity of excluding many very valuable articles.

One esteemed brother writes us from Vermont, complaining that so little has been written concerning the scenery of his native State. In attempting to remedy the deficiency, he sends six pages, in regard to which he apologizes for its engrossment with personal matters, and promises to write less diffusely next time. We have no room for "diffuse" writing at any time. We give him a paragraph:

"As I ascended a noble elevation in the western section of Caledonia county—the Scotland of Vermont, as its name implies, and truly is named from its early inhabitants—I cast my eye behind me, and what do I behold? Why, at one glance I seize upon the highest three of our mountains—Mansfield, Camel's Hump and Jay—one far toward the south, another toward the north, and the third directly in the line of the setting sun. Yes, sirs, and the sun *is* setting. And what friends, what supporters, what *brothers*, have these loftiest pillars of the Green Mountain chain, in their sublime avocation of bearing up the blue arch of heaven, as it now so calmly and majestically rests upon their unweary shoulders. The noble sentinels of Lincoln, Worcester, Sterling, and Montgomery—and are not these '*noble*' names for mountains?—swell up near and between their elder brethren, and all stretching, as they do, from the Queen's dominions on south many a mile beyond the capital of the State, form the grandest outline my eye was ever permitted to rest upon."

An unknown correspondent sends us a description of the death-bed of a good man, who had trusted in the Word and done good, and in his last hours found the promises of God all verified in the supply of his wants, and in the sweet support of grace at the time of need:

"Long years of ill health had laid their heavy hand upon him, and wearisome days and nights had been his portion. But steadily was the great end of life kept in view; steadily did he labor on for the good of man, and in many a heart under his instruction the 'dawn of an eternal life began to glow.' From a limited income, most abundant were his contributions to the great objects of benevolence. Time, money, all, *all* were laid a willing sacrifice upon God's altar. Friends remonstrated, reminded him that the time would come when *health* would entirely fail, and urged him to provide for such a time. 'Cast thy bread upon the waters, and thou shalt find it after many days,' was the command and the promise of God. The command was obeyed; and the promise was better to him, infinitely better, than 'bank stock,' or a 'note of hand.' As friends had predicted, the time *did* come when health and strength were gone. The lamp of life burned dimly in its socket, for the oil was almost spent. His funds too were nearly exhausted; but though far from home and kindred, there was the same calm trust—the same glad smile from day to day. God was even then to him as 'the shadow of a great rock in a weary land.'"

A correspondent in Cleveland pays a tribute to the character of three excellent ministers of the Gospel during the dreadful plague of cholera at Sandusky, Messrs. Cooper and Ward, Methodists, and Mr. Fisher, pastor of the Congregational Church:

"Brother Cooper I knew well, and loved better, having made his acquaintance during a powerful revival in that city in 1845, when many who have now exchanged worlds embraced Christ. He then had charge of the Methodist Episcopal Church, and for six months we were often united in social meetings, where we took sweet counsel, and walked to the house of God in company.' More recently he had been the Bethel chaplain of that city, and associate editor of '*The Spirit of the Lakes*.' He was an amiable, liberal, and spiritual Christian—a faithful, practical, and successful minister of the Gospel—always and everywhere 'a true yoke-fellow.' He was believed to be the prospective heir of an immense fortune (said to be two millions) soon to fall to him in England, and was also expecting soon to be married. But the Master has called him to 'come up higher.' His death is a great loss, and is greatly lamented. Who will come forward to fill his place?

"*Mr. Ward* was the present minister in charge. Of him I can speak little, as I knew him not, but hear that he was a good man and beloved.

"Rev. N. W. Fisher, former pastor of Lockport and Palmyra, N. Y., was known better by many of your readers than by myself. He was the faithful pastor of the First Congregational Church in Sandusky, and has left a bereaved and beloved family flock, for whom he spent his last solicitudes and expiring breath. When he was fully convinced that his frame was sinking under his disease, he tenderly committed his wife, and one by one his children, to God, and gave them his parting advice and benediction. Thus disposing of all his earthly cares, he felt that his toils and struggles were over, and said to his dear afflicted wife, as he stretched himself out composedly to die, '*My soul is pluming its wings for heaven.*' After this little else was said, *and so he fell asleep.* A year ago his people generously procured an insurance on his life of *two thousand dollars*, which will be some help to his afflicted family."

A correspondent writes at considerable length to show that the Home Missionary, as a laborer for the churches who send him out, earns and deserves his hire as much as any pastor, and that the obligation between them is entirely mutual. If he is thankful to the churches for the support and comfort by which he is cheered on in his arduous work, the churches are equally indebted to him for the sacrifices and self-denials and toils he undertakes in their service.

"Gen. Putnam was doubtless sensible of his obligations to his neighbors for the fidelity with which they performed their part in the destruction of their common enemy; but a lavish expression of thanks on his part would have been rather an excess of modesty; while it would not have been in much better taste on their part, had they been particularly loud and ostentatious in reminding him of his obligations, or in boasting *how they held the rope!* If, on the contrary, they had become impatient at the delay from the obstacles which retarded his progress, and gone home to attend to their own affairs for a while, or fled, affrighted by the growls of the wolf, there would have been good ground for complaint on Putnam's part.

"Christians must feel that *the work of missions is not alone, nor chiefly the business of the missionary.*" ROBINSON."

A "Peace Man" replies to the "puzzle" about the "war in heaven," that the Peace Society is not a non-resistant society, and does not propose to meddle with the enforcement of law or suppression of rebellion.

"The truth is, the principles of peace, rightly understood and applied, strengthen instead of subvert government; and every one who has such difficulties I should advise to examine the subject thoroughly, in the assurance that full knowledge will produce full satisfaction. The Peace Societies aim to do away, not everything that may properly be called war *by a figure of speech*, but merely what is meant by the *custom or institution* of war—the practice of *nations* settling their disputes by the sword—what our lexicographers, in defining war, term 'a contest by force between nations, states or governments.' There has never been any such custom as this in heaven to sanction war on earth."

A correspondent in Clinton county, Mich., makes an earnest appeal for a faithful minister in that county, where now there are three Congregational churches, and not one Congregational or Presbyterian minister in the whole county. There are materials for good congregations, the county is near Lansing, the seat of government of the State; there is still a large amount of land to be taken up at government prices—

"There are also persons in the neighborhood who have letters from churches of their former residence, who, under the peculiar temptations of a new country, and the unsettled state of society, and the laxity of Christian principle, and common if not popular desecration of the Sabbath, are perhaps insensibly sinking down, down into a state of chloroform insensibility. Taking all things into consideration, is it not important that the field be immediately occupied by a faithful, energetic, devoted, soul-loving, and God-honoring Missionary of the Cross? Any such disposed to say, 'here am I, Lord, send me,' can communicate on the subject with the Secretaries of the A. H. M. Society, or their agent, Rev. Calvin Clark, of Marshal, Calhoun county, Michigan. Or if they choose, come and survey the field, and afterwards apply to the Society. The churches expect to pay all their circumstances will admit of, and depend on the Society for the remainder."

NOTES OF A TOUR IN MAINE.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Sept. 3, 1849.

MESSRS. EDITORS:—I have just returned from a traveling tour in Maine, where I was so constantly in motion that I could not redeem an hour to send you my usual letter for the last week's *Independent*. I have enjoyed this excursion so much that I cannot resist my desire to give you some account of it, although I distrust my ability to convey any just impression of the peculiar features of the country through which I have passed.

I left Portland on Wednesday morning for the lake and mountain region in the interior of Maine, and the first portion of my journey was the new and favorite route to the White Mountains, through Lake Sebago and a chain of smaller lakes above. This is only the second season that this route has been traveled; it is as yet comparatively unknown; but if we may judge from the numbers who are taking it at the present time, it will be extensively patronized in coming years. I must say that my own experience differed from that of your associate, "T.," who suffered from heat both on the road and on the unprotected deck of the "Lilliputian boat," and this I doubt not will at times be a serious inconvenience to the traveler. It will not be found ordinarily so, however, I apprehend, and it may be that the arrangements are better the present year than they were last, which was an experimental season. I found the ride upon the outside of the coach for fifteen miles, from Portland to Standish, interesting and delightful the whole distance. We seemed to be ascending most of the time, and the views which we obtained, as we gained the summit of one hill after another, were excitingly beautiful. The fields, by reason of the recent rains, were covered with the richest verdure, and the graceful elms which dotted the meadows—and more graceful ones I never saw—together with the inimitable groupings of the forest trees which covered the hill-sides, lent to the landscapes a beauty which the eye never wearied in beholding. The ascent of these hills was made the more exciting as it was bringing to view peak after peak of the distant mountains of New Hampshire and Maine. We soon reached the Sebago—a beautiful sheet of water, 13 miles in length, I believe, and varying considerably in width; it is about 280 feet above tide water, and its depth has never been ascertained, although it is known to be more than 500 feet. The sail over the lake is pleasant, and the entrance of the boat into the Songo River, which connects it with the smaller lakes beyond, is so peculiar as to prepare the passenger for the remarkable navigation of that serpentine stream. The mouth of the river, where it empties into the lake, being obstructed by a sand-bar, the boat enters behind a small island, which so conceals the entrance that the boat in approaching it seems to be running directly on the shore. Having fairly entered the Songo, the navigation of the sluggish stream becomes at once amusing and exciting. The bushes and trees of the banks brush the sides of the boat, which at times scrapes the bottom with its paddles, and is continually turning in graceful sweeps and sharp angles in order to keep the channel. At one point a cut of about ten feet saves the boat from following the course of the river around a sweep of half a mile. A lock lifts the little steamer to a higher level, which it pursues for a while, and then enters the Bay of Naples, formerly called *Brandy Pond*, from which, passing through a draw-bridge, it enters Long Pond, the last of the series, at the head of which the little steamer finds its home in the village of *Harrison*. I left the boat at Naples, a small settlement which has recently given a better name to Brandy Pond, and from thence, by a picturesque ride on the banks of the lake, went to Bridgton, where a party was formed to ascend Pleasant Mountain—and this excursion will remain among the most delightful recollections of my life. The view from the summit, which is said to be 3000 feet above tide water, is as beautiful as an unbroken prospect to the horizon on all sides can make it, with lakes and woods and villages, nestling among the hills spread over the country, and to the north and west the peaks of the White Mountain ranges piercing the clouds. The bald summit of Kearsage, upon which the Mountain House glittered in the sun, was strikingly beautiful on the western horizon; and below us was the placid surface of Lovell's Pond, upon the margin of which was fought one of the most bloody battles recorded in the early annals of New England, and where now sleep, side by side, the mortal remains of the leaders of the two hostile bands, the Puritan, Capt. Lovell, and the Indian chieftain, Pawgus. After descending the mountain we enjoyed a delightful ride in the cool of the evening to Harrison, which is pleasantly situated on the borders of the lake, at the head of navigation. Did I not fear wearying you, I would mention the pleasing excursion we made from this place to a beautifully wooded summit, called Hawk Mountain, which, with a twin eminence, Bear Mountain, commands an enchanting view of the adjacent country—a lake laving the sides of the mountain in front, and another in the rear stretching up among the hills, where the beautiful village of Waterford lies in a green sequestered nook. Just back of the village of Harrison is a sheet of water which, although within hearing of the stir of the village, wears an aspect of retirement, and is as free from all traces of art as if it slept still in the solitudes of the wilderness; as I saw it in the morning light, reflecting from its tranquil bosom the trees which grew on its banks down to the water's edge, the distant hills, and the floating clouds, not a pond-lily dappling its surface, not a ripple astir, and the water lying on the pure white sand making the shore at my feet, I thought it the most beautiful of lakes, the sweetest of spots. My interest in the lake was deepened when I learned that it bore the name *Anonymous*. Strange that a sheet of water, over which the very spirit of beauty seemed to brood, should be nameless, and that it should have derived its name from this seeming neglect. I learned afterwards that its Indian name was *Menonamus*, and this by transference, not by translation, has passed into English as if it were *Anonymous*. But I must hasten to mention my visit to the mountainous town of Albany, where it was our privilege to spend a quiet Sabbath, with lofty mountains all around us, lifting themselves range above range, till the blue outlines of the last and most distant blended with the blue sky.

On the following day, in company with a large number of the good people of that and the neighboring towns, we went to explore a rocky pass through the mountains, where a stream, swollen by spring freshets into a mighty torrent, had for ages been dashed from side to side, and whirled into eddies, which had worn basins in the solid rock of great width and depth. Interesting and curious as this spot is, it has hitherto been known to but few; the people in the vicinity, although most of them had heard of it, have not visited it, and this will account for the number who at a short notice were ready to join in the exploration. I regret my inability to give a better account of this interesting locality; it is worthy of being visited by the lovers of nature, especially of the wild and picturesque, and I doubt not it will ere long become a favorite resort. It is quite accessible even now, and may be made much more so when frequent visits shall authorize the trouble and expense. You turn off from the valley road in the town of Albany into *Kneeland's Clearing*, where the carriage road ends, and thence a walk of half a mile brings you to the spot I have described. The sides of the ravine are precipitous, the forest trees growing up to the brink and from the fissures of the rock below, and interlocking their branches above the rushing and roaring torrent. The descent, however, is made without difficulty, and it brings you at once to the bed which the waters have worn for themselves. At the time of my visit the water was at a low stage, and this is favorable for an examination of the place; when the stream is swollen by rains it must fill the rocky caverns, and rush with impetuous force from side to side, causing the basins or cauldrons to boil and overflow with the pent-up waters. As it then was there was only a sufficient quantity of water to fill the basin, and pour in small cascades from one to the other. The first cavity we saw after descending the ravine was a dark circular cavern, into which the water found its way by a narrow defile, through which a person might pass, and from which he might look down into the depth beneath; on the other side the water has worn a longitudinal cavity, somewhat resembling the hind quarter of a horse, and between the two water courses there arises a mound, regular in its shape and covered with a small growth of wood. Beneath this mound, and from the cavities I have described, the water pours by beautiful cascades into what is now the principal basin; it is, I should judge, 25 or 30 feet in width, and from 50 to 75 feet in depth. Below this are the remains of other basins which the waters have made, and then worn out and burst through. The largest of these we measured, and found the distance from the edge of the chasm to the bottom of the pool to be 86 feet, the water being 18 feet deep. Our party, numbering 52 persons in all, and five of them ministers of the Gospel, gathered upon the mound I have described between the two cavities, and having partaken of the refreshments we brought with us, we engaged in religious exercises. We united our voices in singing the 66th Psalm, and then bowed our heads under the forest-woven canopy, and with the waters rushing and roaring around us, we lifted up the voice of prayer to that great Being, the wonders of whose creation had afforded us such pure delight. It was suggested by one of the ministers from a neighboring town, that as this interesting locality had no *settled* name, and ours was the largest company ever convened there, we should fix upon some name for it. It was accordingly, after some deliberation, unanimously agreed to call it the *Albany Basins*. In addition to this a collection was taken up to purchase a book in which the names of visitors might be registered, the catalogue to be headed by the 52 who first united upon giving a name to the Albany Basins. ARNOLD.

For the Independent.

THE ORIGIN OF WRITTEN SERMONS IN OLD AND NEW ENGLAND.

Cotton Mather, in the short account he gives of the life of Rev. John Warham, one of the first ministers of Windsor, Conn., gives the following account of the occasion on which the custom of preaching written sermons originated:

"When the time of reformation was come on, one of the more effectual things done toward that reformation in England, was to send about the kingdom certain *itinerant preachers* with a license to preach the *fundamentals* of religion instead of *the stuff* with which the souls of the people had formerly been famished. Upon this occasion the famous Dr. Burnet remarks: 'Many complaints were made of those that were licensed to preach; and that they might be able to justify themselves, they began generally to write and read their sermons, and thus did this custom begin; in which what is wanting in the heat and force of the delivery is much made up by the strength and solidity of the matter: and it has produced many volumes of as excellent sermons as have been preached in any age.'

"The custom of preaching with notes, thus introduced," continues Mather, "has been decried by many good men, besides fanatics, in the present age (1698), and many poor and weak prejudices against it have been pretended. But hear the words of the most accomplished (Richard) Baxter, unto some gainsayers: 'It is not the want of our abilities that makes us use notes, but it is a regard unto our work and the good of our hearers. I use notes as much as any man when I take pains, and as little as any man when I am lazy or busy and have not leisure to prepare. It is easier unto us to preach three sermons without notes, than one with them. He is a simple preacher that is not able to preach a day without preparation, if his strength would serve.' Indeed," continues Mather, "I would have distinction made between the *reading* of notes and the *using* of notes. It is a pity that a minister should so read his notes as to take away the vivacity and efficacy of his delivery; but if he so use his notes as a lawyer does the minutes whereupon he is to plead, and carry a full quiver into the pulpit with him, after the lively shooting of one arrow, fetch out the next, it might be a thousand ways advantageous.

"I suppose that the first minister that ever thus preached with notes in our New England was the Rev. Warham: who, though he were sometimes faulted for it by some judicious men who had never heard him, yet when once they came to hear him they could not but admire the notable energy of his ministry. He was a more vigorous preacher than the most of them who have been applauded for never looking into a book in their lives."

He who in his preaching *uses* a carefully prepared written sermon, does well; but he who preaches *half the time* from a well studied *brief* (and occasionally with nothing but the Bible before him), will, in our opinion, do better in general in all his performances.

NORTH BRANFORD, Conn. G. J. W.

Foreign Correspondence.

FROM OUR FRENCH CORRESPONDENT.

PARIS, August 16, 1849.

SUBMARINE MAGNETIC TELEGRAPH ACROSS THE BRITISH CHANNEL.

Messrs. Editors of the Independent:

We are going to have magnetic telegraphs as well as you, and at the first go off we are to have something in that line which will be in no way inferior to the famous Menai Bridge. The problem is no longer how to cross a strait of 900 feet, but the British Channel itself. The President of the Republic is about to give permission to an Englishman, Mr. Jacob Brett, to establish a Submarine Electric Telegraph, which will connect the French coast, somewhere between Calais and Boulogne, with the English coast at Dover. All the expense is to be at the risk of the grantee; who in return, if the experiment succeeds, is to enjoy certain privileges for ten years. The work is to be finished by the first of September 1850, at the latest. Soon London and Paris will be in close and constant communication! Up to the present day, we have in France only two lines of telegraphic communication; one between Paris and Rouen, a distance of a hundred miles, and another between Paris and Lille, a distance of one hundred and eighty miles. The government, it is said, will very soon ask the Legislative Assembly for the necessary power to continue the telegraph from Rouen to Havre, and to establish one between Paris and Nantes; and another which will stretch into the interior of the country towards Bourges, Nevers, &c. But what is still better, the right to use all these lines—including the one to Dover—is to be given to the people at a reasonable tariff. You will hardly believe it, my dear friends, but up to the present time the French people have not been able to use either of the two lines of electric telegraph which we have. Their use is to this day the exclusive privilege of the government; and the good people of the country, as they see those threads in the air, ask what great spiders have stretched them out in such a way, without having any idea that they are used for the transmission of thought. So among all the new things that I saw in the United States, no one gave me more surprise than the great display of your telegraphic wires, and above all the true republican use that you make of them; every citizen being able to use them as well as President Taylor. With regard to the line that is to cross the British Channel, the wires, after having received three successive preparations in order to prevent their oxygenizing, are to be covered with caoutchouc, and are to lie on the bottom of the sea, which is not very deep in any part of the channel. Nothing is left to be done now but to stretch wires across the Atlantic from England to New York. To accomplish this, we shall need a little of the assistance of those Yankees whose motto, as you once told me, is, that "difficulties exist only to be overcome;" and who don't have the word *impossible* in their dictionaries.

LOUIS NAPOLEON IN THE DEPARTMENTS.

For some time past Louis Napoleon has been engaged in visiting the provinces, in attending the celebrations that are made on the occasion of the opening of new lines of railroads, in going frequently to hear mass, in making a great number of speeches. One of the most interesting of these speeches is that in which he replied to the Mayor of *Ham*. You are doubtless aware that the city of Ham—in the department of "la Somme"—is celebrated for a strong castle which has often been used as a prison for state offenders; and that the Prince Louis Napoleon himself was kept a close prisoner there for six years, during the reign of Louis Philippe, for having made an attempt to land at Boulogne in 1840, as Emperor. Could the present President of the Republic estimate aright the folly of the expedition of the Prince, and above all could he speak of it dispassionately? You will say, I think, as we have done in France, that Louis Napoleon extricated himself from his difficult position with much grace as well as wisdom. See what was the answer that he made to the Mayor—"I am deeply affected, Mr. Mayor, by the kind reception that I have received from you and your fellow-citizens. Believe me, I have not been induced to come to Ham by feelings of pride, but by those of gratitude. I have come here because I wish to thank the inhabitants of this city and the country around for all the marks of sympathy they extended to me throughout the season of my bad fortunes. To-day, the rightful chief magistrate of this great nation, chosen to this office by all France, *it does not become me to boast of a captivity which was in consequence of an attack made upon a regular government.* One who has seen the evils that follow in the train of the most justifiable revolution, can even then scarcely understand the criminality of having been willing to take upon himself the terrible responsibility of making a change. I am not sorry, therefore, that I was obliged to expiate, by an imprisonment of six years in this place, *my rash attempt against the laws of the land*; and it is with pleasure that in the very place where I have myself suffered, I propose to you a toast in honor of those men who are resolved, notwithstanding their private convictions, to respect the institutions of their country." Among many very flattering speeches, some of which breathe a spirit very little in accordance with the Constitution, and express views half monarchical, there was one made the other day at Havre to the President, which was worthy of the Republic, and for that reason has been much blamed by the reactionary newspapers. I will give you some extracts from this frank speech:—"You express our views, Mr. President, when you say we have had enough of revolutions. France, for sixty years and more, has been making experiments, which have exhausted and demoralized her; it is time now that a stop should be put to them; *the country has reached the last phase of political revolution—the Republic.* The oldest brother of the European states, *it is now of age, and is perfectly able to govern itself. There is good reason then that the Republic should continue to exist.*" * * "Oh! thou who bearest a great and glorious name, a name always dear to France, whom a confiding country has called to be the first President of the growing Republic, it is to thee she has intrusted the first and most difficult years, the first workings of her new institutions. You have assured us that insurrections shall have no chance of success; we believe it. *You will not permit any political party to attempt around its cradle* the restoration of a *dynasty which cannot last.* Become the first regular founder of the French Republic! *Let the love of France be your crown!* Your glory will be immortal: Washington had no other, and his memory will live for ever." Why should an address so simple, so natural, be called *courageous?* It is owing to the times in which we live, and to the fact that it was made in the midst of the reactionary and monarchical crowd which forms the ordinary court of the President!

THE CONGRESS OF PEACE.

The Congress of Peace will meet in Paris on the 22nd of this present month of August. Among its duties will be the hearing a report on the subject of the premium to be awarded for the best essay on the following subject: "The appeal to arms for the purpose of settling international disputes, is a custom condemned at once by religion, reason, justice, humanity, and the interests of the people." *Le Semeur*, the evangelical and dissenting newspaper, in copying the full programme of the proposed labors of the next Congress, adds:—We cannot forbear expressing our chagrin at seeing the name of a Representative, Mr. Cocquerel, who sustained the expedition against Rome by a speech and by his vote, figuring among the members of the *French Committee.* It would appear that the re-establishment of the temporal authority of the Pope is an exception to the general rule, in which "religion, justice, reason, humanity, and the interests of the people do authorize an appeal to arms." Is the Abbe Daguerry, another member of the French Committee, also of this opinion? The fact is, there is an evident impropriety in placing at the head of a Congress of Peace men who have been exerting all their influence in favor of a military expedition, an unjust war, against the republic of Rome. There is, besides, a want of tact—to say nothing more—in placing on that Committee, as the only representative of French Protestants, a man like Mr. Cocquerel, who is regarded by all evangelical men, and with good reason, as the most dangerous and the most avowed adversary of orthodox Christianity in France. Allow me to say here, that whenever our English or American friends wish to engage in doing good to France, they ought always in the first place to make themselves acquainted with the actual state of men and things. For want of a precaution so wise as this, they often render themselves liable to injure the very cause they wish to assist.

AFFAIRS AT ROME.

I must revert again to the expedition to Rome, of which the warmest friends of the government, and the most determined enemies of the Roman republic, begin at last to be ashamed, now that they see the results to which it leads. The *Journal des Débats*, a Conservative paper, the organ of the financial government, and university aristocracy, after having till now advocated that unfortunate enterprise, came out the other day with these discouraging sentiments:—"It (the Roman expedition) inspires us with no enthusiasm; it has been only a source of embarrassment to us. If we had been able, before we engaged in it, to see where it would lead us, it is more than probable that we should have had nothing to do with it. We have enough at home to attend to without intermeddling with the affairs of other people." This tardy and fruitless *mea culpa* is extorted from our leading reactionary newspaper in consequence of the perplexing turn which matters at Rome are rapidly taking. The last news from Rome justify fully the fears that were entertained by the Republican party at the commencement of our unhappy interference in the affairs of Italy. Notwithstanding the manifestos of our government, notwithstanding the assurance given to the Roman people by our victorious army; still further, in spite of the views expressed by the Pope to the French government, and the formal promises made by the Sovereign Pontiff to our Ambassador, who was authorized to make them known to the National Assembly of France—the cause of liberty and of constitutional reform in the Roman States is completely sacrificed. The commission of three cardinals, established by Pius IX, has signalized its entrance into Rome by acts of bad import. It proceeds openly to the restoration of the absolute temporal power of the Pope, in the fullest sense of that word; it has re-established the holy office of the inquisition, and all the ecclesiastical tribunals. The reaction is complete. The moderate counsels, given by the French government, that they should pursue in future a liberal course, their obligations to our army, seem to be completely forgotten; and if we are to believe the assertions that are avowed in their diplomatic correspondence, the advice of Austria herself will be disregarded as tainted with dangerous liberalism. The population of Rome are so discontented, are in such a state of excitement, that the commanding officer there has been obliged to use the most rigorous means of precaution to prevent an outbreak of public resentment. Every evening cannon loaded with grape shot, with matches constantly lighted, are placed so as to sweep the principal squares and streets. The soldiers in the barracks sleep in their clothes, by the side of their loaded muskets. Every heart is filled with anger, and the people feel that they have everything to fear from the holy rage of the court at Gaeta.

You have doubtless heard of the simple caricature, so cutting for its very simplicity, that has been made on the Appeal addressed by the Pope for the assistance of the armies of Catholic nations. Pius IX is seen on his pontifical throne, with the triple crown. The expression on his face is that of sacred rage, mingled with that of pious benignity. He has before him a cannon pointed towards the eternal city; he holds in his hand the lighted match, and is just about to fire it off. The pontifical cannon bears for its inscription this gentle motto, which has been transferred from the gospel to the Romish liturgy, and closes every religious service in the Catholic Church, "*Pax vobiscum!*"—Peace be with you. Under the feet of the monarch we read another sentence very appropriate to the occasion—"My kingdom is not of this world!" All around the throne are sentences like this—"He who draws the sword shall perish by the sword," &c. &c. This engraving seems to me one of the best controversial tracts of the present time, and I recommend it to the attention of the home department of your American and Foreign Christian Union.

We can now draw an interesting parallel between "the day after the victory" of the people of Paris in 1848, and "the day after the victory" of the Pope in 1849. The people of Paris after their triumph did not shed a drop of blood. They made no proscriptions. They imprisoned no one. If some few wretches spoke of the recommencement of the *Reign of Terror*, the majority, the immense majority of the people, warmly disavowed anything of that kind. Will it be so in Rome? Will the conclave that has become victorious, not by its own power but by that of foreigners, show equal moderation? Will the city of the Holy See, now that it is given up to the control of their Holinesses, show us any victims put to death on the scaffold, any list of proscription, any prisoners? Will the chiefs of Roman Catholicism be as humane and as generous as the working men of Paris? The future will soon show. Or rather, do we not already know what to expect? The dungeons of the Inquisition have been again opened; hundreds and thousands of republicans have been obliged to go into exile; even men of the moderate party, who were opposed to the triumvirate, who displayed great courage in those days of difficulty, such as the noble Count Mamiani, are ordered to go into banishment; and the act of pardon, as they call it, excepts so many, that it is only a bitter and odious mockery. The people of Paris respected the liberty of the press. They allowed every one to print whatever he wished. The Cardinals are reëstablishing the strictest censorship; they interdict the bringing of even the most moderate papers from France and Turin. It is oppression of human thought in all its brutality! The people of Paris, without a dissenting voice, rejoiced at the abolition of the punishment of death for political offenses, the suppression of public exposure in the pillory, the emancipation of slaves; that is to say, they sympathized with the putting into practice those principles of morality and Christianity which would have been carried out by the chiefs of the Roman Church, if that Church had preserved anything of the spirit of Christ. Will the Cardinals and Priests do anything like this in the Pontifical States? Will they give the least countenance to the views which are now so prevalent through Christendom? We put this question, and wait for an answer. We shall soon see what is the spirit of the Papacy.

Yours truly, LOUIS B.

FROM OUR CORRESPONDENT IN LONDON.

LONDON, Thursday, 23d August, 1849.

The home political news is *nil*. Attention is therefore the more devoted to the startling intelligence received from Vienna concerning the war in Hungary. If that news be true, the Magyar cause has been yielded by one of its strongest supporters, at the moment when he was seemingly most victorious. The news is no less than the report, officially couched, both from Warsaw and Vienna, that Görgey has surrendered unconditionally to the Russian army under Paskiewitch, with from 30,000 to 40,000 men, and has engaged, on the authorized instructions of the Diet at Debreczin, to procure the immediate surrender to the emperor of all the other combatants now under arms in the Magyar cause. The first account of the surrender made it occur at Arad, on the 11th inst., to the Russian army; later accounts make it occur on the 13th, at Vilagos, about a day's march to the east of Arad, and imply that the surrender was made to the Austrian army under Haynau. This discrepancy provoked doubts and criticism founded on other documents. It is a fact that Paskiewitch has in his despatches lately stated that Görgey was at Osrod on the 28th July, and at Nagy Karoly on the 9th inst. Now the nearest of these places is more than 140 miles from Arad or Vilagos, even as the bird flies, and yet the surrender is made to take place at the last place, on the 13th—an incredibly short time. Moreover, the despatch which mentioned Görgey as at Nagy Karoly declared that he was there opposed in his further march by Rudigen, and defeated, and Paskiewitch himself was between him and Arad and Vilagos with another army. The details of the news being so evidently untrue, there has been some hope that the whole is unauthentic; but I fear this hope rests on too weak a ground. The Russian despatches have been truthful in their general features, and in this instance the discrepancies are probably due to the mendacious vanity of the Austrians, who would not allow that the arch-rebel Görgey had been subdued by any but the Austrian troops in the south. If the main incident be true, that Görgey and his army have succumbed, the ability of the insurgents to maintain head against the Imperialists will be seriously lessened. Already the tremendous energy with which Haynau has swept down to the south with an army of 30,000 men has changed the aspect of affairs in that region. The Ban's routed forces have been joined and brought into cooperation; Szegedin has been entered by force, after severe contest; and the first class fortress of Temeswar, beleaguered by the Hungarians for so many months, has been reached, relieved, and made the pivot of formidable tactical arrangements. The Magyar forces are now chiefly concentrated round Arad, and decisive events will shortly be heard of from that region.

At Rome the Cardinal Commissioners have persisted in their course of overturning all the republican institutions, and restoring the institutions and employés of the Papal Government. General Oudinot's mission to Gaeta was in this respect of no avail, though personally he was most graciously and paternally received. In consequence of this persistence the French government have represented that they must unconditionally have the last word on every governmental step in Rome, or the Papal government will lose the coöperation of the French force against the Roman populace in any renewed insurrectionary movement.

No political event of importance has been chronicled by the French newspapers. The President is gone to the Palace of St. Cloud for his health, and the deputies have hurried off to spend their recess in the provinces.

Friday, Aug. 24, 1849, 4 P. M.—The Congress of the Friends of Universal Peace commenced its sittings on Wednesday, at Paris, under very favorable auspices. A letter from the Archbishop of Paris, excusing himself from presiding on the ground of illness, but begging to be enrolled as an adherent, was read. M. Victor Hugo was made President in his place, and delivered an opening speech of extreme eloquence and elevated sentiment. The English visitors, Mr. Cobden, Mr. Sturge, &c., and your countryman, Mr. Elihu Burritt, were received with special enthusiasm by a large audience, chiefly from the educated classes.

There is no later or more authentic news today from Hungary.

[We give an extract from this remarkable speech, from the copy sent by our correspondent:]

GENTLEMEN:—Many of you have come from the most remote parts of the globe, your hearts full of a religious and holy thought. You number in your ranks public men, philosophers, ministers of religion, eminent writers, and many of those public men who are the lights of their nations. You have wished to date from Paris the declarations of this assembly of convinced and serious minds, who desire not only the welfare of one people, but the welfare of all peoples. You have come to add to the principles which at the present time influence statesmen, governors, and legislators—a superior principle. You have come to turn over, in some sort, the last and the most august leaf of the Gospel—that which enjoins peace on the children of God; and in this city, which has hitherto only decreed the fraternity of citizens, you have come to proclaim the fraternity of men.

Gentlemen, we bid you a hearty welcome.

Gentlemen, in this religious thought of universal peace, of all nations bound to one another by a common bond, of the Gospel for our supreme law, of arbitration substituted for war, is this religious thought a practical thought? is this holy idea capable of being realized? Many positive minds, as they are called, many political men who have grown old in the management of affairs, reply, "No." As for myself, I reply with you, and without hesitation, "Yes;" and I shall try to prove the truth of my statement immediately.

But I go further; I do not only say that it is an object capable of being realized, but that it is inevitable. All that can be done is to hasten or retard its consummation.

The law of the world is not and cannot be distinct from the laws of God; but the law of God is not war, but peace. Men began with struggles just as creation commenced by chaos. Whence do they come? Evidently from war. Whither are they going? Not less evidently to peace.

When you affirm these lofty truths it is quite plain that your affirmation meets with negation, that your faith meets with incredulity, that in this hour of our troubles and of our commotions, the idea of universal peace surprises and alarms every one as being the apparition of something impossible and ideal. It is quite probable that our views will be called Utopian; and as far as concerns myself, a humble and obscure laborer in the great work of the nineteenth century, I accept this opposition without being either astonished or discouraged by it. Is it possible for you to prevent people turning aside their heads and closing their dazzled eyes when, in the midst of the thick darkness which still surrounds us, you suddenly open the radiant gate of the future?

If any one, gentlemen, four centuries ago, during the time when commune waged war against commune, town against town, and province against province, if any one had said to Lorraine, to Picardy, to Normandy, to Bretagne, to Auvergne, to Provence, to Dauphiny, to Burgundy: "A day will come when you will no longer make war, when men will no longer bear arms one against the other, when it will no longer be said, 'the Normans have attacked Picardy,' or 'the men of Lorraine have beaten the Burgundians.'—You will still have many differences to arrange, many interests to discuss, many disputes to settle, but do you know what you will put in the place of armed men, of infantry and cavalry, of cannon and falconets, of lances, pikes, and swords? You will put in place of all these a little wooden box, which you will call the balloting-box, and from that box will proceed an assembly—an assembly on which you will feel that you all live, which will act as a soul to all of you, a sovereign and popular council which will decide, will judge, will settle all questions; which will make the sword fall from the hands of all, and justice rise in every heart; which will say to each man, 'Here ends thy right, there begins thy duty.' Lay down your arms! Live in peace! And on that day you will feel that you have common thoughts, common interests, a common destiny. You will embrace one another, you will recognize one another as children of the same blood and of the same race; on that day you will cease to be hostile tribes—you will be a people. You will no longer be Burgundy, Normandy, Brittany, Provence—you will be France. You will no longer call in the aid of war, but you will summon civilization to assist you."

If any one had said this at that period, gentlemen, all the serious and positive men, all the great politicians of the day, would have cried out, "Oh, the man is dreaming; he is talking arrant nonsense. It is plain that he has very little knowledge of human nature. What a strange piece of folly! What an absurd chimera!" Gentlemen, time has passed on, and we find that this dream, this folly, this chimera, is the reality. And I insist on this—the man who might have delivered this sublime prophecy would have been declared a fool by the wise men for having seen into the designs of God.

Well, you say at the present day, and I join with you in saying it—all of us who are here present speak to France, to England, to Prussia, to Austria, to Spain, to Italy, to Russia, and say: A day will come when arms will fall from your hands also, when war will appear as absurd and will be as impossible between Paris and London, between Vienna and Turin, or between Petersburgh and Berlin, as it would now be impossible and appear absurd between Rouen and Amiens, or between Boston and Philadelphia. A day will come when France, Russia, Italy, England, Germany, all the nations of the Continent, without losing their distinguishing characteristics and their glorious individuality, will coalesce into a superior unity, and will constitute an European fraternity, precisely in the same manner as Norm

The Independent.

NEW YORK, THURSDAY, SEPT. 13.

REPLY OF THE CHRISTIAN REGISTER TO THE QUESTIONS OF THE INDEPENDENT.

It will probably be remembered by the readers of this journal that its editors, soon after its establishment, in reply to certain remarks of the Unitarian papers in this city and Boston, gave a brief statement of what they supposed the Unitarian system to amount to, as fairly analyzed. The correctness of this representation was at once denied, both by the *Inquirer* and the *Register*; and the latter journal volunteered to present in place of it a correct and authentic exposition of its faith. That exposition—so far as made—we at once gave to our readers, and asked only for the definition of some of its terms, and the development of one or two related points which had been left untouched. This however the *Register* did not furnish us with; alleging at first that it had not room, or not time, and afterwards that its editor was not well, and that we had been discourteous. After a three months' trial, therefore, being met by its flat refusal to answer our inquiries, we of course yielded the point, and the discussion dropped.

Three weeks since some anonymous writer for the *Register*, in commenting upon a late traveling letter of one of the editors of this journal, described it as containing an unworthy attempt to excite prejudice against the Unitarian system; and demanded that the author give in detail his own views of the inspiration of the Scriptures, specifying any and all passages which he supposed—and those with whom he sympathized—not to have the full authority of God's word. To reply at all to a writer who thus chose to be nameless, was a somewhat gratuitous courtesy on the part of one whose name was distinctly before the public; and would hardly have been justified by our neighbor of the *Inquirer*, if we recollect the tenor of his precept some time since about anonymous letters. But the editor called upon, at once responded that he would be happy to do what was asked of him, and indeed to review the whole subject covered by the objectionable paragraph, and publicly to amend his error if he should find that he had made one. He would do this, however, through the columns of *The Independent*, and not in the form of a personal rejoinder to his unknown assailant.

The *Register* of last week describes this case as parallel with its own, and says implicitly that *The Independent* has justified its course by adopting the same;—with what correctness we leave our readers to decide.

It proceeds however to accomplish the "task" to which we invited it so long ago, and to supply the answers to the questions we suggested. For this, we are truly obliged to it. And we desire to treat its answers with entire candor and justice. We are not—at least we hope we are not—mere partisans, blindly committed against *any* opinion. We do not wish in any way to entrap the *Register*, or to make it ridiculous. Our object was at first, and it still is, to gain a clear and definite understanding of the Unitarian system; to comprehend it, as it lies in the minds of its intelligent adherents. And the points to which our questions referred are obviously essential to such an understanding. We could not possibly know, for examyle, what sort of future punishment the *Register* believed in, until it had told us what it meant by the Death of which it spoke. We are glad therefore to receive to these questions, even at this day, a distinct answer; and if we have heretofore 'misunderstood and misrepresented' the course of the *Register* in regard to them, we truly regret it. It certainly has not avoided "the appearance of evil;" and we have presented only those impressions of its course which were immediate and involuntary. We proceed at once, now, to give the substance of its replies upon the points proposed; reserving any comment of our own to a future occasion.

In relation to the nature and extent of the "Death," of which the *Register* spoke as the penal sanction of the Divine Law, it describes it as Spiritual; but disclaims the idea that it is anything other and more than the detriment and pain which are the natural fruits of wrong-doing. "*The state of the affections*, which become alienated from God and averse from holiness, is itself," it says, "the direst penalty of the commission of sin." And this will last, with its attendant sorrow or loss of spiritual good, "until the soul shall avail itself of the helps to redemption afforded in the Gospel of our Lord Jesus Christ." When that will be, or whether in all cases it will ever be, we are not informed; but we suppose that we are not mistaken in understanding this last remark to imply, that the soul may at any time in the future world thus 'avail itself of the helps' and escape the penalty.

The requirement of the Law of which this is the sanction, is perfect righteousness of heart and life. Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. Children are in a state of innocency before this Law, "until they understand good and evil, and depart from the good and choose the evil"—a proposition somewhat self-evident. It would have been rather more to the purpose if the *Register* had told us whether, in its judgment, children always do depart from good, &c., *when* they understand good and evil; or whether they usually or sometimes—as we understand the *Inquirer* to hold—pursue the good after they have come thus to understand its distinction from evil.

There is no vicarious atonement revealed as a ground of pardon, under this Law; no GROUND at all, objective to God's mercy. "Whenever the soul shall repent and become holy, it must of necessity attain to the happiness and peace of holiness."

The views of Unitarians are "quite diverse" as to the nature and extent of the preëminence of Christ. Some suppose him to have been a man remarkably endowed, and supernaturally commissioned; some, an angel; some, of an order of being higher than the angelic. "The editor of the *Christian Register* inclines to believe the pre-existence of Christ, before he appeared on earth—though he concedes that several declarations of Jesus, not to speak of what St. Paul has affirmed, which seem to teach the preëxistence, are without violence susceptible of another interpretation."

Finally, in relation to the Inspiration of the Scriptures, the editor adopts as expressing fully his own view, a paragraph from a late essay by Dr. Walker. In this the theory of Inspiration is classed among "unsettled questions, belonging peculiarly to revealed religion;" the author "confesses perplexity in making out what the common theory really is, as held by Unitarians, and by rational and enlightened Christians generally;" and declares that the whole subject "calls for a new and thorough elucidation."

We have given briefly, but we believe faithfully, the replies of the *Register* to the questions proposed, and shall take an early opportunity to return to the subject.

ANABAPTISTS.

A respected contemporary of the Baptist denomination takes exception to the application of the term Anabaptists to that body, in some remarks in *The Independent* under the head of Editorial Correspondence a few weeks ago. The term was not intended as a term of reproach; it was no part of the object of the writer to identify the Baptists of this age with the Anabaptists of the 16th century. But we can no more concede the name *Baptists* to any denomination as an exclusive, or even a distinctive appellation, than we can concede to Episcopalians an exclusive title to the name *Church*, or to the church of Rome the name Catholic. We are all baptists. Every denomination of Christians maintains the ordinance of baptism, and no one of them has a right to assume that ordinance as peculiar to itself. Were we to give our Baptist brethren a characteristic name, relating to this ordinance, we should call them *Immersionists*; for their peculiarity is that they baptize by immersion. But that term probably would be offensive to them, and we would not think of applying it. As the name Baptists is in common use we do not object to it; but when the object is to discriminate between them and others on the subject of baptism, the best term is anabaptists; and it was so used in the remarks alluded to, in contrast with pædobaptists.

We have no controversy with our Baptist brethren, and we desire none. We are agreed substantially in doctrine and in church polity; and we cannot enter into a dispute about the mode of an ordinance—the shadow of a shade—the quantity of water to be applied, and the manner of applying it.

GOD'S PEOPLE SPARED.

The churches of New York and Brooklyn have been remarkably exempt from the ravages of the late epidemic. In the two which are under the pastoral care of editors of this journal, comprising jointly some 700 members, there has been no death by cholera. In a large circle of Presbyterian and Congregational pastors of the two cities, the same fact was reported respecting several churches. In twelve churches of which we have knowledge, numbering in all about 5000 members, there have been but twelve deaths by the pestilence, and these were mostly in churches located in the centers of its most fearful mortality. Churches of other denominations and in other places where the cholera has raged, we are informed have had a like exemption. Now why is this? Is it not because those habits of cleanliness, prudence, sobriety, cheerfulness, virtue, which religion fosters are in general a protection against such a disease? Is it not also because God cares for his people, and watches over them? Has he not fulfilled his promise? "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee?"

We hope that the statistics on this subject will be collected with care and published, in grateful acknowledgement of God's favor to his people, and in confirmation of that declaration of his word that "Godliness is profitable to all things, having promise of *the life that now is* and of that which is to come."

The facts already within our knowledge warrant the belief that in the course of the pestilence there has been a discrimination in favor of the people of God. We speak of it not boastfully, but humbly, gratefully, and in order that men may praise the Lord, and put their trust in Him. "I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

We hope also that temperance societies and orders will collect and publish the statistics of deaths by cholera among their numbers. We have reason to believe that an unusual quantity of brandy has been sold in this city during the summer, and that many have used it as a daily article of diet, under the belief that it was a preventive of cholera. Let us have facts.

THEN AND NOW.

It is always interesting to trace in detail the progress of the improvements with which the world is growing familiar; to see how one achievement of inventive genius has succeeded another, and has been suggested by it; and how each succeeding generation of contrivers has realized in wood and iron the fanciful dreams of that which went before it. But it is sometimes more interesting still to take two centres of view, near to each other in point of time, but separated *longo intervallo* in respect to the progress of a particular department of improvement, and to contrast the prior with that which has followed it. This is perhaps the more suggestive way of reckoning our progress; and the impression which it gives us, while equally truthful with that of the other, is apt to be also more vivid and memorable.

In the address of Mr. Duer before the St. Nicholas Society, in which he describes New York as it was in the latter part of the last century and within his own recollection, he gives the following account of the first American experiments in steam-navigation, made on the bosom of the fresh-water pond called the Collect, which at that time occupied the locality now everywhere recognized as the Five Points.

"Our worthy fellow-citizen, Anthony Lamb, recollects seeing on the Collect, as early as the year 1795, a boat with a screw propeller at the stern, driven by a steam engine; and other experiments are said to have been made there in the summer of 1796, or 1797, by John Fitch, the undoubted inventor of the art, with a common ship's yawl, into which he had placed a rude steam engine of his own construction, with paddle wheels at the sides of his boat. A person of the name of John Hutchings, now or late of Williamsburgh, L. I., then a lad, states that he assisted Fitch in his experiments, and that Chancellor Livingston, and another person, whom he supposed, no doubt erroneously, to have been Mr. Fulton, were present on one occasion—and he understood from their conversation, that Mr. Stevens, of Hoboken, and a Mr. Roosevelt, of this city, had some knowledge of the enterprise, and felt an interest in its success."

This was the first attempt in this country at steam-navigation; and just about the time of reading it, in riding a few miles in a stage-coach over the hills of Berkshire we accidentally fell in company with a gentleman of the old school, who was acquainted with Fulton, and was one of the company that attended that great Introducer (not Discoverer) of the steamboat upon his trial-trip from New York to Albany. Years had then passed since poor John Fitch was trying to force his ship's yawl over the bosom of the Collect. Fitch himself had died in France, obscure and unassisted; and his papers and drawings had been given to Fulton. The partially successful experiments of Fulton and Livingston had been made on the Seine; and the hour had come for ushering into acceptance and celebrity upon the noble Hudson the world's eighth wonder. Yet the "Clermont," as the first boat was named, could only be propelled with the help of the tide about five miles to the hour. It had almost *no* accommodations for the comfort of its passengers. And it was a natural chagrin at its probable interference with his trade, which brought out the veteran Dutchman in his skiff to know 'who upon earth had contrived to rig that blacksmith's shop with paddles, so as to crawl up-shore to Albany.'

This is our first point of observation. Now with one long step let us pass to the second.

Coming over the Sound one beautiful night several weeks since, in that magnificent specimen of steamship architecture, the "Empire State," we improved a leisure half-hour in the evening in making some inquiries in regard to her cost, dimensions, &c. The particulars were readily furnished us by her gentlemanly clerk; but it took more time to fairly digest and comprehend them, and reduce them to measures with which we were familiar, than it did to get them. If our readers can 'realize' them without some meditation, they will do better than we. She is 319 feet long; *i. e.* as long as a range of THIRTEEN first-class houses, on Broadway or Lafayette place; as long nearly as two spires like that of Trinity church, extended horizontally; a sixteenth of a mile long. She has ample accommodations for three hundred and fifty or four hundred passengers, and can make room easily for a hundred or a hundred and fifty more, whenever it is needful. There are about seventy persons permanently attached to the boat, in one capacity or another—enough of themselves to people the thirteen houses whose length she rivals. She is of 1700 tons burden, and has cost the moderate sum of TWO HUNDRED AND TWENTY-FIVE THOUSAND dollars; or enough to build and furnish with all needful apparatus from forty to fifty of the houses occupied in this city or Brooklyn by the respectable classes. She is withal strongly built, as well as splendidly fitted up; passing through the most furious storms without difficulty or hazard, and almost without perceptible loss of time; rarely failing to make with the punctuality of clock-work her eighteen miles an hour. The luxury of her table, and of all her appointments, it would seem difficult to surpass; and she is commanded by one who is at once a thorough seaman and a thorough gentleman. The quiet politeness with which one's wants are attended to, both on this boat and the Bay State, is of itself worth the price of the passage. On the night in question, as on several others this season, we slept as quietly in the ample state-room as if at a hotel or at home; and woke in the morning only when the stopping of the engine at Hurl Gate announced that we were nearing our city of destination.

There, dear reader, is THEN and NOW; and if you live to see A. D. 1900, with what surprise may you look back from the height of the half-century on our so insignificant 'beginnings'!

LIFE INSURANCE.

The benefits of life insurance have been strikingly illustrated this year in both aspects. Mr. Lawrence Hill, of this city, and Rev. W. B. Tappan, who died by cholera, each had a life insurance, which was lost by a delay of three or four days in making the last yearly payment. Mr. Frederic A. Hinton, a well-known barber in Philadelphia, a citizen of color, had effected insurance in two companies, securing on his sudden death last week the amount of $3000 to his promising young family. Rev. Mr. Fisher, who was one of the victims of pestilence at Sandusky, had a liberal sum insured on his life by the forethought of his parish. We trust there are many parishes which will take this hint and do likewise. At the same time truth compels us to say that we know of a small society of ministers in New England, who thirty years ago formed a small association for mutual assurance, by which a pittance would be secured to their families in case of the loss of their provider; and these ministers have thought it necessary to keep their arrangements quiet, lest the parsimony of their parishioners should demand a reduction in their salaries on account of this provision for their families! Is it so?

"CARELESS ASSERTIONS."

Not long since we commented on an article in the *New York Presbyterian*, in which the writer apparently endeavored to prove that there was no material difference between Congregationalism and Presbyterianism. And we blamed the conductors of that paper for allowing the use of their columns to disseminate the three following "careless assertions," each one of which we pronounced to be "the reverse of the truth."

Careless Assertion No. 1. "A Presbytery is only a standing Council."

Careless Assertion No. 2. "The eldership" of a Presbyterian church "are responsible to the brotherhood."

Careless Assertion No. 3. "The Consociations of Connecticut have all the supervision of Presbyteries."

The author of the article in the *New York Presbyterian* has replied to our remarks, and seems to concede that the "careless assertions" above quoted are just what we stated them to be, "the reverse of the truth," but by a peculiar effrontery charges these assertions upon *The Independent*. What does the man mean?

We said—and we repeat—that a church is Congregational in which "its affairs are administered by the voice and will of the brotherhood," allowing a wide scope for the discretion of each church as to the method of ascertaining that "voice and will." If it has all the elements of authority within itself, and is not subject to the control of any body exterior to itself, and if its affairs are decided by the voice of the brotherhood, no matter what form of committee may bring forward the business or put it in shape, it is a Congregational church in fact, and is entitled to be considered as such if it chooses to be so; and if its creed and practice are in accordance with the Gospel, is entitled to fellowship as an evangelical Congregational church.

Will our neighbors give us the definition of a Presbyterian church?

WELSH CONGREGATIONALISTS.

There are numerous congregations of Welsh Christians scattered over the country, some having particular designations brought from the old country, but most of them in fact Evangelical Congregationalists, who ought to be reported as such in the Congregational Almanac. Will some brother furnish the requisite information as far as practicable, without delay? We find the following notice in the *Central Watchman*, of Cincinnati:

WELSH CONGREGATIONAL CHURCH, CINCINNATI.

"Rev. James Davies, of Llanfair, North Wales, having accepted the unanimous call of this growing church, arrived with his family in New York last week, and is expected here in a few days. This esteemed minister, who has labored with energy and success for many years in his native land, we cordially welcome to his new and interesting field of labor.

"The Welsh population constitute a valuable and numerous class of our foreign emigrants. They are generally frugal, sober, and industrious, and successful in their temporal interests. They are Protestant, and mostly Calvinistic in their religious views. The Baptists, Congregationalists, and Calvinistic (Whitfield) Methodists have each a church and congregation. Their Sabbath-schools are exceedingly interesting, attended by youth and adults.

"During the prevalence of the cholera thirty of our Welsh inhabitants died. Those recently arrived suffered the most."

ANNIVERSARY OF THE NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

The Anniversary of this Society also was held at Plymouth, in connection with the meeting of the General Association, on Thursday, Aug. 30th. Upwards of $6000 had been received into the treasury of the Society during the year, and $7820 had been contributed in all the State to the cause of Home Missions—part having been remitted directly to the A. H. M. S.

The Report contained an urgent appeal for persevering effort in the work of Home Missions in New Hampshire.

Rev. Mr. March, of Nashua, in an address of much originality and power, urged the priority of the claim of Home Missions upon the sympathies and aid of the churches. By Home Missions he meant whatever goes to supply our own country with an educated, settled, pious and faithful ministry. The priority of the claim of Home Missions was argued—

1. From the implied Divine command, which authorizes and requires us to distinguish in favor of our own country: "If any provide not for his own," &c.; "Beginning at Jerusalem." We have a holy land, and we must cherish it and care for it.

2. From the greater comparative efficiency of the same amount of resources when employed in Home Missions, than in any other mode. Three missionaries can be supported in New Hampshire at an expense to the Society of no more than the cost of one colporteur. Twelve home missionaries can be supported for the cost of one foreign missionary.

3. The peculiar exigency of affairs, and the prospective influence of our country on the world, enforce this claim.

Here Mr. March alluded very eloquently to the progress and destiny of the Anglo-Saxon race; and to the probability that those languages and nations which have been debased by idolatry shall perish, and a language with a Christian literature, and a people with Puritan energy and faith, shall overspread the earth. The considerations urged by Mr. M. were in the main just and forcible, but the comparison between Home and Foreign Missions was pushed to an extreme which probably was not intended by the speaker. By fair inference from some of his arguments and illustrations, Foreign Missions should be abandoned as impracticable and almost chimerical, or at least premature, so long as our own country is unsupplied with an evangelical ministry. But the results of foreign missionary effort should not be tested by the same standard with home missions, nor can the expenses be adjusted by the same schedule. The foreign missionary work is still in many cases a work of preparation, and years of labor and expense must be undergone before a foreign missionary field can be brought into a proper position for comparison with a home missionary field. The future, and above all the Great Day of review, may show that the results of labor on the part of some of the pioneers in the foreign missionary field have been at least equal to the results of pioneer effort at home.

But setting aside what was probably the result of inadvertence, the positions of Mr. March are worthy of being seriously pondered by all who are seeking the salvation of our country, and through that the salvation of the world.

Rev. J. P. Thompson, of New York, as a delegate from the American Home Missionary Society, offered a few remarks in advocacy of the following resolution: That the progress of our country, in connection with the developments of Providence towards the progress of the race, demands that the work of Home Missions shall be prosecuted with increased vigor. The Church of Christ should be in the van of this progressive age, and especially should take the lead in this progressive nation. This may be done most effectually by carrying on with promptness and energy the enterprise of Home Missions.

ANNIVERSARY OF THE NEW HAMPSHIRE BIBLE SOCIETY.

The anniversary of this Society was held at Plymouth, on Wednesday, Aug. 29th, during the session of the General Association, which was reported in our paper last week. The Report stated that the receipts of the Society for the year were about $3,000; that upwards of 5,000 copies of the Bible had been distributed in the State during the year, and upwards of 100,000 copies since the organization of the Society. It sounded rather oddly to hear *Irish Catholics* spoken of as a class of population in New Hampshire so numerous as to call for the special attention of the Society; but the extension of railroads and the increase of manufacturing towns must draw a large foreign population up into the very midst of the Granite Hills. The Society is endeavoring to supply every county, town, and family with the Word of God. This, however, is a work which will never stay done, but needs to be gone over every few years.

The reading of the Report was followed by addresses from Rev. Mr. Savage, of Franklin, and Rev. Mr. Janeway, of Philadelphia. The theme of the latter gentleman's address was the adaptation of the Bible to universal man. No other system of religion, he said, had attempted anything for universal man. Philosophy had done nothing for the mass. No traveler had ever found the ruins of a hospital at Rome or Athens. But the Word of God cared for the masses and for every man; it revealed to man his immortality, provided for his sanctification, his support in trouble, and his eternal salvation. These points were happily illustrated and enforced. But there was another part of the address not quite so happy. In alluding to the influence of the Bible on social evils, and on institutions and systems of iniquity, he said, "I do not find Slavery denounced in the Bible; there was no *talking* on the subject among the apostles when they came together; there were no special agents preaching against moral evils; and yet Slavery melted away under the influence of the Word of God." Some understood these remarks from the delegate of the Old School Presbyterian Church as a slur upon the discussions and action of the General Association on the subject of Slavery, but it is not likely that they were so intended by the speaker. He probably wished to justify, in this indirect manner, the position of his own church towards Slavery. But if, as is true, Slavery, as well as barbarism and despotism, melted before the Gospel, it was before the Gospel as *preached*—for in primitive times the Bible was not printed and circulated as now. But Slavery has not melted before the *preaching* of the Gospel at the South. It has increased and strengthened itself. Would it not be well therefore for ministers at the South to inquire whether their *preaching* of the Gospel, in its bearings on the evil of Slavery, is conformed to the preaching of the apostles and primitive disciples? The results are different; what is the reason? How long will it be before Slavery disappears at the South if left to the mere influence of such a preaching of the Gospel as it has grown and flourished under for more than a century? We wait for the fruits of apostolic preaching at the South.

Speaking of the *simplicity* of the Bible as adapting it to the mass, Mr. Janeway remarked very justly, that heresies did not begin with the mass, with common Christians; but above, with philosophers and divines, and worked downwards. Sometimes, he added, they begin in Theological Seminaries. Very true; and we would add, they sometimes remain entrenched in Theological Seminaries, behind musty tomes and rusty confessions, while the Church and society are moving onward under the free, life-giving power of the Gospel.

QUALIFICATIONS FOR A DEGREE IN ARTS.—GREAT LAWSUIT IN PROSPECT.

Our attention has been accidentally directed to an article in one of the political newspapers of this city (see *N. Y. Express* of Aug. 30) which escaped our notice at the time of its appearance, but which seems to be worth noticing for the sake of the moral which may be extracted from it. The article purports to have been received "from New Haven," and is entitled "The Commencement Affray." It is stated by the letter-writer that at the late commencement in Yale College, "Mr. Ward of Alabama, one of the graduates, was refused his degree of A. B. in consequence of an affray he got into with one of the officials of the College, acting as a police officer." It is further stated by this writer that "the official had rudely thrust from the ladies' gallery some ladies whom Mr. Ward had introduced there, even going so far as, with some force, to lay his hand on one of them;" that Mr. Ward, hearing of this, took it upon himself to call the police officer to account, "remonstrating with much warmth," whereupon the police officer "threatened him with an ejection from the gallery;" and that "Mr. Ward, in his excitement, not being able to stand this, struck the police officer, and an affray ensued in which others mingled, and which made much noise." Then follows, what seems to be a manifesto in behalf of the injured "Mr. Ward of Alabama." "A friend" it is said, by way of preamble, "submits his views of the matter, and asks for a publication in the *Express*." We have concluded to give Mr. W. and his friend the further benefit of a publication in *The Independent*.

"We have waited with no little interest and concern the action of the Faculty of Yale College, in the case of young Mr. Ward, a member of the graduating class of this year, whose degree has been held in suspense pending the examination of the difficulty in which he was involved on the day of commencement.

"Our readers will remember that the crime of this young gentleman consisted in resenting upon one of the menials of the college an unprovoked and gross insult offered by him in the capacity of a police officer, upon two young ladies who were in the church under the protection of Mr. Ward.

"Without entering at all into the merits of the assault as to whether it was deserved or not, or unnecessarily severe, the simple question arises as to the right of the faculty to withhold from Mr. Ward (as they have decided to do) his Diploma, in consequence of his connection with the difficulty alluded to.

"We are informed and know that Mr. Ward has acquitted himself, during his collegiate term quite to the satisfaction of the Faculty—he has passed through college with credit, and having finished his four years of labor, was anticipating with pride and satisfaction the fulfillment of his long-cherished wishes upon that very day.

"In addition to this he holds a receipt from the Faculty for the Diploma Fee, together with their obligation to deliver it on his graduation, and yet in the face of these claims, this august body choose to violate their agreement, under the pretext of sustaining their corporate dignity, under a fancied insult in the person of a contemptible understrapper, who was coward enough to lay his hands rudely and harshly upon a woman.

"There is but one opinion on this subject among the hundreds who witnessed the affray, and the thousands who have since heard of it, and even in New Haven where the College has all the benefit of local jealousy, public opinion is decidedly against them.

"Added to this the graduating class, at a special meeting convened for the purpose, passed a unanimous resolution in approbation of Mr. Ward's conduct in the affair.

"We look upon the course pursued by the faculty as unjust, impolitic and illegal; unjust to a deserving young man who has complied with all their requisitions—impolitic and tending to diminish the confidence of other students in the obligations and promises of the faculty. And illegal in that the requirements of this College having been fulfilled to the letter, the claims of Mr. Ward to his diploma are perfected by his holding a receipt for the cost of its delivery at a certain period.

"We would like to see this question tested, and do not doubt that the Supreme Court would in view of he case compel the learned and reverend Doctors to toe the mark of their promises, leaving the question of assault to be decided by a suit of the aggrieved creature who now confirms his driveling spirit by shielding himself behind the rules of the faculty."

In our account of the Commencement of Yale College, we gave no statement of this affair, partly because we deemed it a matter of no general interest, and partly because we were unwilling to wound the feelings of the young man's friends by giving any unnecessary notoriety to what was so discreditable to him. But inasmuch as an appeal has been made to the public through a widely circulating New York newspaper, and the young man's own friends have thus undertaken to make it a matter of general interest, there is now no reason for any such forbearance.

The facts, then, are briefly these. The authorities of Yale College have been accustomed from time immemorial to hold their commencement exercises in the Center Church, an edifice erected and occupied by "the First Ecclesiastical Society of New Haven" for their own religious uses. As might be expected, there have been from time to time some little expressions of dissatisfaction on the part of pew-holders and members of the Society. In 1843, when the building had been repaired, and its interior entirely reconstructed, at great expense, some regulations were made, by a joint committee of the Society and of the College authorities, in regard to the use of the house at commencements, and have ever since been rigidly adhered to, a special committee from the Society being in attendance, every year, to see that the regulations are observed. By those regulations, all the galleries of the building, excepting such seats as might be reserved for the musicians, are given up on commencement day for the accommodation of ladies; while, with the aforesaid exception, none but ladies are admitted to the galleries. A sufficient number of constables, each with the white wand which denotes his office, are employed in every part of the building, under the eye of the sheriff of the county, for the enforcement of the regulations, and for the preservation of perfect order. On the last commencement day, in the afternoon, Mr. Charles Thompson, who was one of the special committee appointed by the Society, and who was also acting as a special constable having charge of one of the galleries, found that two or three young ladies had taken advantage of the temporary retirement of some of the musicians, and had perched themselves on the top of a small bookcase in that part of the gallery which had been reserved and railed in for the occupation of the musicians. Immediately, in the discharge of his duty, he informed them that the place into which they had intruded was reserved, and that they must leave it. After waiting long enough to see that they had no intention of obeying, he spoke to them again, laying his hand gently upon the shoulder of the one nearest to him, so as to command their attention and make them see he was in earnest. They had the good sense to see that obedience was necessary; and, after some little manifestation of reluctance, they withdrew. Meanwhile "Mr. Ward of Alabama," from his own seat, below, on the opposite side of the house, among the graduating class, had seen something of the proceeding; and his chivalry was kindled within him. In hot haste he rushed into the gallery, where he had no right to be, and where he was as much an intruder as if he had rushed upon the platform or into the pulpit. After a word of altercation, he struck Mr. Thompson in the face; and immediately found himself on the floor. Thence he was taken by another constable, who removed him from the gallery, and instead of taking him before a magistrate and causing him to be committed to jail for a breach of the peace, was kind enough to let him go at large. The Corporation being then and there in session on the platform, did what is ordinarily done in such cases. They voted to withhold the degree of Bachelor of Arts from that high spirited young gentleman, "Mr. Ward of Alabama."

These are the facts which we have taken some little pains to ascertain. Now for the improvement and application of the whole matter.

In the first place, we have a word for the editors of the *Express*. We ask them why they permitted so foul an attack to be made in their columns upon the faculty of Yale College. They know who "the faculty" are. President Woolsey, Professor Silliman, Professor Kingsley, Professor Olmstead, —these men (not to transcribe the whole catalogue of the governing academic faculty) have a character before the American public which ought to secure them from being assaulted after such a fashion, in a newspaper controlled by gentlemen, one of whom is a member of Congress. Yet these are the men whom the correspondent of the *Express* is permitted to charge with "violating their agreement under the *pretext* of sustaining their corporate dignity." These are the "learned and reverend doctors"—by the way it so happens that the President is the only *reverend doctor* in that faculty—whom "the Supreme Court," it is said, "would compel to toe the mark of their promises." Such articles might be expected in the *Herald*. Are we to expect them in the *Express*?

In the next place, we have several words for "Mr. Ward of Alabama." And the first is, that if the writer of the statement *is* his "friend," he keeps some very undesirable company. His friend is not only extremely abusive towards a man more deserving of respect than "Mr. Ward of Alabama" ever was, or we fear ever will be, but he has a very bad hal it of inaccurate and reckless assertion. In more instances than we can spend time to correct, he has asserted what is not true, and what, if he had taken any pains to inform himself, he would have known to be false. It is not true that Mr. Thompson is, or ever was, "a menial of the college," "a contemptible understrapper," "a coward," or anything of the kind. It is not true that he "offered an unprovoked and gross insult to two young ladies," or that he "laid his hands rudely and harshly on a woman." Mr. T. is a citizen of New Haven, well known and highly respected. It cannot indeed be said of him, that he "*owns* a carpenter," but, what is much more honorable, he *is* one—a master builder, one of those men to whose taste and skill in their profession New Haven owes so much of its architectural beauty. He is an intelligent, irreproachable, Christian man, more worthy to be called a gentleman than if he owned a plantation with a hundred negroes. He is the chairman, and has been for years a member, of the Standing Committee—or what would be called in the State of New York the Board of Trustees—of the parish whose costly and beautiful temple the College is permitted to occupy on such occasions by mere courtesy. All that he did, in the matter now in question, was simply and strictly his duty, both as charged with the interests of the parish to whom the house belongs, and as a civil officer charged with the duty of enforcing the regulations by which order was to be maintained.

Our second word for Mr. Ward is that according to his friend's showing, he has suffered no injury worth regretting. If he has indeed "acquitted himself during his collegiate term *quite* to the satisfaction of the faculty"—if he "has passed through college with credit," and all that sort of thing which his friend asserts with so much iteration,—then he has that which neither the faculty, nor the more potent "President and Fellows" can take away from him, namely a first rate education. He has a mind sharpened and strengthened by thorough intellectual discipline, and enriched and liberalized with manly knowledge. To him the diploma is nothing but a sheep's skin written over with Latin words of very doubtful efficacy, and subscribed with the autograph of the President. Men of sense go to college for the sake of the study, the learning, the education, and they when they go forth into the world are their own epistle of commendation; they can show their proficiency and mental discipline without the aid of a certificate to that effect, which has lost much of its credibility by being given so often to those who were hardly worthy of it. But if Mr. Ward is conscious that in his case the diploma is a very essential thing—the very thing which he went to College for, and without which he has nothing to show for all the money he has paid to the College treasurer—we are sorry for him; and the manliest comfort he can find, is to remember that, really, he did not deserve a degree. If that is no comfort to him, let him believe, if he can, what his friend says about the unanimity of public opinion in his favor.

Our third suggestion to this young gentleman is, that with all that assiduity in the pursuit of learning which his friend ascribes to him, he seems to be not a little deficient in the department of Moral and Political Philosophy. A man who, after living four years in a free and civilized State, and enjoying all that while the very highest advantages for the acquisition of knowledge, does not know enough not to assault a civil officer in the discharge of his duty, does not yet know anything about moral and political science, as he ought to know. Such a man might very profitably take some lessons at a very different institution in New Haven, on the opposite side of the public square; where law is taught to the lawless and disobedient.

We have a word to say to young men, and to their parents, and to all who are interested in their education. The first lesson, and the most momentous, in the education of one who is to be a citizen under a government of law, is the lesson of obedience to law. In the education of young men at College, there should be no tolerance whatever for any sort of outrage; least of all for the idea that students are to be in any measure exempt from the civil power. The student who breaks windows in the night season, should look for thirty or sixty days through the grated windows of the county jail. The students who go howling through the streets at night, pulling down signs, throwing gates from their hinges, battering the doors of houses, should be dealt with by the secular power precisely as if they were sailors. The student who assaults a fellow student, a tutor or a citizen, with a deadly weapon, should serve his time out in the Penitentiary. When young men are sent from the slaveholding States to the North, to be educated, they should be made to learn, first of all, what they have so few advantages for learning at home, the equality of all men, the manliness and dignity of labor, the beauty of that free and well ordered commonwealth in which the law spreads its equal protection over every human being within its jurisdiction, and in which no man is born to the power of inflicting blows at his discretion or in his passion.

WESTCHESTER COUNTY.

A correspondent mourns over the state of the churches in this famous county, and insists that those at the West which are feeble are not the only ones that need sympathy and aid. He discourses of the church at White Plains, as follows:

"The village of White Plains (the county seat) is in many respects an inviting place, yet for a long time they have had no settled pastor, the gentleman who occupies the pulpit being a stated supply. But he is not even that, preaching but one sermon on the Sabbath; and there are no religious services during the week of any kind, although the congregation will number some 300, and could easily be increased to 400 or more; yet they say they cannot afford to pay more than $400 dollars a year for the support of a pastor. The present *stated* supply has given notice that he declines continuing his present position, having a school already on hand which occupies much of his time. The Sabbath-school bears sad marks, too, of decay. There are those who sigh over this state of things; but what can be done so long as they have no shepherd to lead them? At Rye there is a church of more promise; but the pastor of that congregation has two parishes to whom he preaches—and at this place there is no lecture or prayer-meeting during the week. At West Farms, if I can judge by attending Divine service five or six Sabbaths, a sermon from these words might be with propriety preached, 'Can these dry bones live?'"

At some future time our correspondent promises to give the reasons, or some of them, for this spiritual dearth.

Editorial Correspondence.

THOUGHTS IN THE CARS.

Only one hour from New Haven to Hartford, and the price of a passage only a dollar! Many a time in my younger days have I traveled the long and weary road afoot, sometimes under a scalding summer's sun, sometimes in the face of a wintry north-wind. Often have I measured the distance in a stage coach, and found it, especially in the vernal season before the roads were "settled," a long day's journey, and have paid from three to four times as much for the passage as we now pay. Well do I remember how strange a thing it was, when in the year 1832, the time of the passage was reduced, in the "steamboat line" of coaches, to five hours. "The world moves," as Galileo said in his day. There is such a thing as progress after all. What a new world is this, since locomotive engines began to run upon their iron paths!

HARTFORD.

To be in Hartford, even for a few moments, makes me feel what changes time is working. There stands the old brick north meeting-house—or as they call it now, in more aspiring phrase, the Center Church—just as it stood in the days of Dr. Strong, with the same unique tower, almost the only landmark of the past. Even the statehouse has suffered change. Coated with paint, decorated with a modern cupola, enclosed with an iron railing—the tall, straight, soldier-like poplars that kept guard around it, superseded by a thrifty growth of lindens—it is no longer to my eye what it was when I so often saw the old-school dignity of Governor John Cotton Smith presiding at the now unknown solemnity of "a public hearing." The green margin on either side of Main-street between the side walk and the carriage path has disappeared; green lanes with which my feet were once familiar are now busy and dusty thoroughfares; green fields that were so pleasant of a Saturday afternoon, are covered with houses and gardens or with noisy workshops; and, more than all the rest, the men of Hartford, as Hartford once was, are there no more. One after another they have been gathered to their fathers; till now almost the last of them is gone.

WINDSOR AND EAST WINDSOR.

We take our places in the Springfield train, and at the appointed moment we are on our way. We observe the excavations and embankments of the new railroad which is ultimately to connect Hartford with Providence on the one hand and with Fishkill on the other. We pass through the ancient town of Windsor where the first English house within the limits of Connecticut was erected by William Holmes of Plymouth in 1633. Beautiful are the vistas of the broad and bright Connecticut that break upon us here and there, as we fly along upon the wings of steam; and yonder, on the opposite bank of the river, the East Windsor Theological Seminary sits at a tranquil distance from the rush and roar of the world's progress. And now, mounted on a giddy hight, with nothing visible on either hand but the water far beneath us, we are crossing the river. Here, at the Warehouse Point Station, we take our leave of the railroad, and pursue our journey in a stage-coach, labeled "Broadbrook and Rockville—names which belong to the new era. There were no such names of places in this region a few years ago. The old parish of Scautic has been here, who can tell how long!—certainly ever since the now venerable pastor was young; but Broadbrook is something new. I have heard of such a place somewhere in Connecticut; and now I am to see it.

BROADBROOK.

After a ride of some four miles among cultivated fields and old farmhouses, the coach comes to its first stopping place. Around a huge pile erected for manufacturing purposes, there is a little village of cottages—some white, and some built of red bricks in the Yankee-Gothic style—for the operatives. Among them, yet apart, is an edifice of stone, oddly shaped, and bedight with crosses enough to sanctify a Roman Catholic Cathedral. This is St. Somebody's Church—not Roman Catholic, but Anglo Catholic; and it is the only place of worship in the village of Broadbrook. It owes its existence to the former proprietor and founder of the village; and while it rebukes the narrow and parsimonious policy sometimes adopted by the founders and proprietors of manufacturing villages, it stands as an honorable memorial of the zeal which built it. An Episcopal church, even of the Oxfordizing sort, is certainly better than no church at all; and as long as neither the Congregationalists nor the Methodists, nor yet the Baptists, attempt to establish some simpler and more American form of Christian worship in the village, the "rector" will have the opportunity of doing all the good he can do.

ELLINGTON.

Perhaps I am somewhat affected by some old remembrances; but to

NEW YORK INDIANS.

(4 stations, 1 out-station; 4 missionaries, 11 female assistant missionaries, 1 native helper;—total 16.)

The revolutions and overturnings which were so frequent in the old world during 1848, have had a terrible counterpart among the Seneca Indians. In one respect, however, the parallel fails. Though there has been intense excitement, no blood has been shed by our red brethren; a fact not less honorable to them than it is to the missionaries who have taught them the doctrines of the Prince of Peace.

Prior to the recent change, the government was in the hands of hereditary chiefs. This system had come down from past generations, serving at the same time as a connecting link between the Senecas and the rest of the Six Nations. But under the constitution adopted a few months since, and now recognized by the United States and the State of New York, the chiefs have no political prominence over the warriors. In short, the existing government is strictly republican.

The excitement and agitation growing out of this change, and which even now have subsided only in part, have proved unfavorable to missionary labor. None have been added to the churches by profession; and the number of communicants is somewhat less than it was last year. The schools have suffered less; indeed, they have generally been well sustained. And it is not unlikely that the late political movements will give a new impulse to education; inasmuch as a high need of more intelligence among the people and higher qualifications in candidates for office, is becoming more and more apparent.

It is gratifying to know that except when serious famines occur there is a slight increase in the population. There is much reason to believe, moreover, that these Indians will never part with their reservation. In these circumstances, with a sufficiency of excellent land, and enjoying at the same time the kind, fostering care of the State of New York, it may be hoped that they will eventually be raised to political and social equality with the whites. Many of them are already made great advances in general improvement.

ABENAQUIS.

(1 station; 1 native preacher.)

There has been no improvement in the state and prospects of this mission during the past year. The roving habits of the Indians interpose a formidable barrier to the progress of the Gospel. Even the church members indulge this propensity in some cases, much to their detriment. The present number of communicants is 36. The school which has been taught of late by a native has been discontinued for want of a sufficient number of scholars.

SUMMARY.

1. *The Missions.*

Number of Missions,	25
" " Stations,	103
2. *Laborers employed.*	
Number of Ordained Missionaries,	159
" " Licentiates,	5
" " Physicians not ordained,	7
" " other Male Assistants,	26
" " Female Assistants,	210
" " Native Preachers,	30
" " other Native Helpers,	100—537
3. *The Press.*	
Number of Printing Establishments,	12
Pages printed last year,	36,061,118
" from the beginning,	752,542,318
4. *The Churches.*	
Number of Churches,	87
" " Communicants,	25,372
Added during the year.	1,925
5. *Educational Department.*	
Number of Seminaries,	7
" " other Boarding-Schools,	24
" " Free Schools,	305
" " Pupils in the Seminaries,	349
" " " Boarding-Schools,	726
" " " Free Schools,	9,355 —10,430

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Sept. 10, 1849.

MESSRS. EDITORS:—The Forty-first Anniversary of the Andover Theological Seminary took place last week. The sermon before the Alumni was delivered on the morning of Tuesday, by Rev. Dr. Blagden, from Acts 28: 15—*Whom, when Paul saw, he thanked God, and took courage.* The design of the preacher was to present reasons for gratitude and courage on the part of ministers of the Gospel, and also to indicate certain duties, in the performance of which courage was necessary. The sermon was characterized by earnestness, and by warm Christian and fraternal feelings. Dr. Blagden evinced both taste and judgment in the selection of his subject, and his appreciation of what a sermon should be on that occasion. Ministers need *sermons* as much as any other class of men; and a sermon should always be a *sermon*, not a *disquisition*, nor an *oration*, nor yet an *address*. The greater part of Dr. Blagden's discourse was occupied with those standard topics which make their appeal alike to the understanding and conscience of Christians, and it was only in the conclusion, when speaking of the courage required in opposing extreme views of *temperance* and *Slavery*, that he touched upon matters of controversy, and awakened the dissent of a portion of his hearers. After the delivery of the sermon, Prof. Edwards, in compliance with the vote of the Alumni last year, read a brief account of such as had died during the year. The whole number of graduates from the Seminary, including the present graduating class, is 1066, 888 of whom are living. About half as many more, the Professor thought, had been connected with the institution a longer or shorter time, making not less than 1600 in all—a greater number than have been connected with any similar institution in the country. The number of graduates who are known to have died the past year is five; they are as follows: of the class of 1828, Rev. E. G. Babcock, of Thetford, Vt.; of the class of 1836, Rev. Pomeroy Belden, of Amherst; of the class of 1840, Rev. Samuel P. Abbot, the youngest of five brothers, all graduates of Bowdoin College, and of this Seminary; of the class of 1841, Rev. John K. Lord, of Cincinnati; and of the class of 1848, William Colt who died at East Medway a few weeks after the last anniversary, at which he greatly distinguished himself. These obituary notices were deeply interesting and touching, particularly of the three young men last mentioned.

On the afternoon of Tuesday the Porter Rhetorical Society was addressed by Prof. Henry B. Smith, of Amherst College, on *The Relations of Faith and Philosophy*. This was a very remarkable performance, exhibiting great powers of expression, discrimination and antithesis, and pervaded by a generous spirit and a manly eloquence. He threw a dramatic interest and power into his very definitions, describing the nature of Faith and Philosophy and their mutual opposition in such a way as not only to make apparent their metaphysical differences, but to show the spirit of their exclusive partisans and the *animus* with which their conflicts have been conducted. In the latter part of his discourse the orator asked the question whether Faith and Philosophy were exclusive of one another, which he answered in the negative with great positiveness and force, and then proceeded to a fine criticism of the various methods which had been taken to reconcile them, as well as to propound the principles upon which it can be done. I shall not attempt to give an abstract of the views of Prof. Smith, since it is expected that they will be given to the public in another form. He asserted the dignity and importance of systematic theology, and declared that our New England philosophy, *dogmatic* as it was, was not less *spiritual*, for we had experienced almost everything we had taught, from conscious opposition to God to a willingness to be damned. He entered also into a spirited defense of language, as being a suitable organ for the expression of spiritual truth, and contended that no better illustration was needed of its power than was afforded in the use made of it by the author who has recently denied its precision as a vehicle of thought. Prof. Smith also paid a graceful and generous tribute to the memory of Schleiermacher, which by its eloquence constrained the admiration of his hearers, and by its appropriateness to recent discussion among us excited not a little interest. He rebuked, with great force of expression and energy of feeling, the indiscriminate censure which certain advocates of orthodoxy are wont to bestow upon German authors, joining such men as Neander with such as Strauss, protesting against it in the name of American scholarship and liberal learning.

On Tuesday evening addresses were delivered by several members of the Society of Inquiry and the Porter Rhetorical; and on Wednesday the exercises of the graduating class took place in the following order, omitting such as did not appear. The pieces were almost without exception good, and some of them were distinguished by valuable thought and great literary beauty:

ORDER OF EXERCISES.

Prayer. Sacred Music.

1. The Belief of the Ancient Jews in the Immortality of the Soul. George A. Howard, Brooklyn, N. Y.

2. The Imagination in the Hebrew Prophets. J. E. B. Jewett (D. C.), Peppe.ell.

9. The Agency of Truth in Regeneration. Jason Morse (A. C.), Southbridge.

10. The Essential Agreement of all Real Christians in Theological Truth. Charles W. Munroe (H. U.), Boston.

11. The Moral Influence of the Atonement dependent upon its Vicarious Nature. George E. Fisher (A. C.), Harvard.

Sacred Music.

12. The Relation of the Bible to Human Science. Edward H. Greeley (D. C.), Claremont, N. H.

13. The Resurrection of Christ proved by the Early Progress of his Religion. Bernard Steinthal (Oldenburg, Germany), New York City.

18. Professional Enthusiasm, an Element of Power in the Preacher. Stephen A. Holt (B. C.), Norway, Maine.

20. The Unwritten History of the Church. Ambrose Smith (D. C.), Owipee, N. H.

Sacred Music.

21. Intelligible Preaching. Joshua Huntington (Y. C.), Brooklyn, N. Y.

22. The Minister's Power not Priestly but Moral. Roger M. Sargent (D. C.), Andover.

23. Imagination in the Pulpit. Salem M. Plimpton, (A. C.), Sturbridge.

24. Claims of Historical Studies upon New England Theologians. John O. Means (B. C.), Augusta, Me.

Sacred Music.

25. The Law, an Instrument of Power in Preaching. Levi A. Field, (A. C.), Amherst.

27. Theology in Literature. John N. Putnam (D.C.), Andover.

28. The Sermon on the Mount in its Relation to Doctrine. George B. Little (B. C.), Castine, Me.

PARTING HYMN.

It is a heavenly theme:
I hear a voice divine: no idle dream,
Calling to duty and to self-denial:
In face of many a stern and bitter trial:
Reverberating when the day is bright,
Soft whispering in the gentle hush of night,
Chiding when earthly pleasures round me rise,
Soothing when sorrows fill my weeping eyes.
Chorus. Go preach the Gospel. Fly to every land,
Obey the risen Savior's last command.

It comes with accent clear,
Like heavenly music to the listening ear,
With sweetest emphasis of love, appealing
To conscious duty, and to Christian feeling;
Or comes with trembling accent, sad and low,
Like distant echoes from a world of wo,
Of millions perishing through lack of vision,
Chiding my unbelief and indecision.
Chorus. Go preach, etc.

And I must answer—true,
Full many an obstacle will rise in view;
Affection's voice will tempt me to forbear,
And softer labors to my hand prepare.
But no: a bleeding Savior's love hath found me,
His everlasting arms have sweetly bound me;
I'll gladly follow where he leads the way,
Nor think of danger while I hear him say:
Chorus. Go preach, etc.

Prayer. Benediction. ARNOLD.

FROM OUR FRENCH CORRESPONDENT.

INDEPENDENT EVANGELICAL SYNOD.

PARIS, Aug. 23, 1849.

DEAR FRIENDS AND BRETHREN:—At your request I proceed to give, according to promise, a summary account of the meeting of our Evangelical Synod independent of the State. You know the causes which led, in September last, some pastors of the Reformed National Church to come out from the Establishment in order to form churches based upon an individual profession of faith, and free from the shackles which the medley of orthodoxy and heterodoxy in the National Church imposes upon all reform. These secessions have been few, and have given birth to a very small number of churches, thus far only six or eight. On the other hand, some evangelical dissenting churches have existed for fifteen years past, scattered over the vast territory of France, and almost without any bond of union between them. The aim of the present Synod is to unite all these churches, differing in their origin and interior organization, in one band which shall give them more strength, and bring them out of that complete isolation in which they have hitherto dwelt. Those of your readers who are interested in this movement, have probably read some months ago (in my letter of April 18th) the basis on which the union of delegates was to be constituted. Each particular church will preserve the liberty of regulating its own worship, its discipline, and its internal government, according to its wants and its light; but on the other hand, a representation of the churches chosen by them (a Synod or Conference) will have the direction of certain general matters and certain common labors. This, as I remarked in that same letter, will be to all appearance an intermediate system, having some of the features of Presbyterianism and some of Congregationalism. But I must not anticipate; let us follow from day to day the course of the Synod.

On the Sabbath, the delegates representing thirty churches (a number much larger than we had expected) assembled in the new church established by Rev. *Frederic Monod*, and there together celebrated Divine worship in the morning. The Rev. *Pozzi* (former pastor of the National Church of St. Foy Gironde, now pastor of the Evangelical Church of the same place) delivered an excellent discourse from Acts iv. 32: "And the multitude of them that believed were of one heart and of one soul." He particularly insisted upon this, that a profession of the truth should lie at the foundation of Christian churches. This idea will seem elementary to our brethren of the United States, but it is new in France in face of the so-called *Reformed* Church, which refuses to declare what it believes.

Mr. *Pozzi* then showed that the fraternal love which is essential to true Christian character, should manifest itself by certain ecclesiastical relations among churches professing the same faith. This first service, opened by Rev. *Frederic Monod*, was closed by Rev. *Louis Bridel*, who invoked the blessing of God and the light of the Holy Spirit upon the doings of the Synod. In the afternoon the Lord's Supper was celebrated by the members of the Synod and their friends, with chants and hymns, the reading of the Word of God, and prayers offered successively by several of the pastors or brethren present; among whom I will enumerate, by way of introduction to you (besides Rev. Fred. Monod and Rev. Louis Bridel, who presided at the service), the Rev. Messrs. *Fisch*, pastor at Lyons; *La Harpe*, pastor at Bordeaux; *Cambon*, pastor at Marenner and Rochefort; and finally, the Count (or ex-Count if you prefer) *Agénon de Gasparin*, that eminently pious, zealous, and lovely Christian, who left the National Church with Rev. F. Monod, and who has contributed much to the present movement. I shall doubtless have frequent occasion to speak of him, for I think he will take an active part in the business of the Synod. The members of the Synod assisted likewise at two religious services in the Chapel Tuitbout, one conducted by Rev. Cambon, the other by Rev. Edmond de Ressensé. Behold here the first stone laid in the name of Jesus Christ the Sovereign Head of the Church. May it please him to regard our work with acceptance, and to bless its feeble beginning. This is the first free Evangelical Synod held in France since the revocation of the edict of Nantes, and it is easy to see how important it may hereafter become to our churches and for the evangelization of all France.

Monday, 20th.—This first day has been wholly devoted to certain internal arrangements and to determining the order of business. After examining the credentials of delegates, the Assembly appointed a bureau to direct its deliberations. Rev. *Fred. Monod* was chosen President of the Synod unanimously—a mark of affection and confidence, for which he thanked the Assembly with emotion. Two Vice-Presidents and three Secretaries, among whom was Rev. *Leon Pilatte*, were next chosen. Then a Committee of nine was appointed to prepare a plan of union to be submitted to the Synod. This Committee, likewise chosen by ballot, represents the various shades of opinion and of ecclesiastical views. Mr. *de Gasparin*, for example, and Rev. *Pozzi*, one a member and the other a pastor in the National Church till within a few months, find themselves by the side of Rev. *Fisch* (Lyons) and *L. Bridel*, for many years pastors of evangelical churches independent of the State.

Tuesday, 21st.—The session of this day was occupied in hearing from the deputations which various foreign churches have sent to the Synod in testimony of the interest which they take in its labors and the importance which they attach to this movement. The *Free Church of Scotland* has sent as delegates Drs. *Patrick Kleson* of Edinburgh, *Brown* of Aberdeen, *Bridges* and *Alexander* of Kirkaldie, and Mr. *Johnson*, Lord Provost of Edinburgh. The *United Presbyterian Church of Scotland* is represented among us by Dr. *Thompson* and two other delegates. The *Evangelical Church of Geneva* has deputed Drs. *Merle D'Aubigné* and *Gaussen*, and Colonel *Saladin*. The last only has been able to come to Paris; the two former have addressed us an excellent letter of congratulation, suggestion, and fraternal counsel. The *Free Church of the Canton Vaud*, the *Evangelical Churches of Belgium*, and the *Calvinistic Presbyterian Church of Wales*, have also sent a representation to give us on their part assurances of sympathy which to us are very precious. The remarks of these brethren have been in general of the deepest interest, and we are greatly encouraged. They have all said to us: "You are few in number, but the cause in which you are engaged is holy; truth in doctrine, purity of discipline, and the independence of the Church. Take courage! Great rivers have insignificant sources, and God is pleased often in his kingdom to overthrow the strong things by the weak. God is with you; go on with confidence."

The time which I have at my disposal, occupied as I am with the sessions of the Synod, and the labors of the Committee on the Constitution, of which I am a part, will not permit me to speak now in detail of other matters.

The *Congress of Peace* held to-day its first session presided over by Victor Hugo. The presidency was offered by the Committee to the Archbishop of Paris. An unfortunate move it seems to me. The Archbishop has refused.

Our Government begins to be greatly embarrassed on the subject of Roman affairs. The reaction is so complete, the cardinals are returning so rapidly to the most deplorable measures, and seem so resolutely determined on restoring the odious government of Gregory XVI of infamous memory, that our ministry and the *moderate* press itself are alarmed. The French Government has sent to Gaeta a very decided note on the subject, but it will be perfectly useless. Poor Roman people! Guilty France!

Adieu. Yours from the heart,

LOUIS B.

FOREIGN NEWS.

The Niagara arrived at this port on Friday afternoon, with news to the 25th. The fine harvest weather, after a slight interruption, had become settled. The market for cotton is active, at firm prices, supplies abundant. The holders of corn are unwilling to take lower prices. Cholera continues.

The business in American Stocks was, according to Baring's Circular, moderate, and there were sellers at the following quotations: United States 5s, 92 *a* 93; do. 6s, 107 *a* 108; Massachusetts sterling, 104 *a* 105; Maryland sterling, 89 *a* 90; Pennsylvania 5s, 80 *a* 81; New York 5s, 96 *a* 97; do. City 5s, 93; Ohio 6s, 101.

FRANCE.—President Bonsparte has gone to St. Cloud for his health. The provisional Committee of the Assembly is sitting at Paris, with Gen. Changarnier to keep the peace. Martial law is still enforced at Lyons. The harvest in France is fair.

HUNGARY.—*La Presse* states that it is very generally believed in Paris that the surrender of the Hungarians is to be attributed to the result of negotiation, rather than any corrupt motive of Görgey, or of despair on the part of his army. It is supposed the English government encouraged the negotiation, to prevent Russia from advancing farther toward the West of Europe.

PORTUGAL.—A bill has been introduced into the Chamber of Peers, at Lisbon, for abolishing Slavery in all the Portuguese *colonies*. This would not include Brazil. The committee on Colonial Affairs have reported favorably on it. "The United States will come last!" The plan is—

"1. That the children of slaves born after the date of the law shall be free from the moment of their birth.

"2. That all slaves who enter any territory or ship of Portugal, from whatever motive, shall be considered free.

"3. All slaves belonging to the government are to be free immediately.

"4. The exportation of slaves, or their transportation from one colony to another, is prohibited.

"5. The presumption of law is to be always in favor of liberty, and no man can be held as a slave unless he is registered, and proved to be such."

The slaves are chiefly in colonies on the coast of Africa and in the Cape Verds—in all about 60,000.

ROME.—It is reported that the French government has addressed an important remonstrance to the Pope against the conduct of his representatives. Gen. Oudinot has been created a duke by the Pope. The Pope is going to Naples, where the butcher-king is to give him a grand fete. They must have a loving and joyful time!

THE REVOLUTION.—The final defeat of the Hungarians, by the aid of the Cossacks, closes the account of the agitations growing out of the French Revolution of Feb. 22d, 1848. What a history for 1848! What a history for 1849! Nothing remains but for the victorious despots to determine for themselves how much blood and how many banishments will satiate their vengeance, and that of their satraps—Haynau and such like. All things return to their former position—externally—over the continent of Europe, with the substitution of Louis Napoleon for Louis Philippe in France, and the title of President for four years for that of king for life, and universal instead of restricted suffrage. It is now time to take the account and strike a balance, to see how the world stands at the close of eighteen months, from Feb. 22, 1848 to August 22, 1849. We can show but small gains of real liberty. But two things have been taught, which Christians needed to know, which are worth to mankind all that they have cost. One is that the mass of mind in Europe can be moved and roused, elated with hope, and fired with energy. The lesson on this point should forever banish the cold incredulity which used to prevail among us, and which so often rendered the appeals of Dr. Baird and others ineffectual in rousing Christians to effort for Europe. The other point is, that nothing but the Gospel can bring liberty and happiness to Europe. Republicanism, Socialism, Education, Railroads, Insurrections, have been tired out, and have finally failed. Freedom is not to be won on the battle-field. Thank God! the way is still open, in a great extent, for evangelical efforts of various kinds, and if Christians will now act with promptness and liberality, with wisdom and energy commensurate to the object, the regeneration of Europe is in our hands. The Bible, the Colporteur, the Missionary wherever he can go—with the *promised* power of God—cannot fail.

ARRIVAL OF THE EUROPA.—ONE WEEK LATER.

By the steamer *Europa*, at Halifax, we have Liverpool advices to Aug. 31st. The papers confirm the news of Görgey's surrender, and of various other large bodies of Hungarian troops. The war has closed, and Hungary has fallen.

ENGLAND.—The mortality of the week exhibits a continued increase. In London, the deaths from cholera during the week were 1276, and from all diseases 2457, which is an increase of 228 on the total mortality of the preceding week, and an increase of 47 in the deaths by Cholera.

At Liverpool, for the last week, out of 682 deaths from all causes, 408 were from cholera, being a decrease of 181 in the total mortality, and 166 from the deaths from cholera, as compared with the previous week.

In London saline injections were introduced into the system of the patient, by the veins of the arm, in the last stage of a collapse. The patient immediately rallied, and was completely restored in a day or two.

FRANCE.—The Russian Minister in Paris, in a formal note, has given assurance to the French Government that the Emperor has not thought of territorial aggrandizement, but that he will withdraw his armies as soon as the Hungarians have laid down their arms.

The report of the marriage of the President of the Republic and the daughter of the King of Sweden is said to be well founded.

Information was received in Paris, on Wednesday, that the Russians and the Austrians had marched towards Switzerland, with the view of closely watching the movements of the revolutionary junta assembled at Geneva, in which Ledru Rollin and Boichet are suspected of taking a very conspicuous part.

In the under circles of diplomacy, the idea is said to have been revived of a new Holy Alliance for the maintenance of European peace, of which France is to be a prominent member.

The President had experienced two attacks of cholera in a mild form, but at the last accounts was in perfect health. He has returned to Paris.

The third and last sitting of the Peace Congress took place on the 24th. The members have all been received with great courtesy and even distinction by the French Government. All the public monuments in the capital have been thrown open to them. The most distinguished American and English propagandists have been cheered to their hearts' content, and the whole affair has passed off agreeably and pleasantly.

A Paris paper states that Garibaldi had reached Dalmatia.

HUNGARY.—There is yet no satisfactory explanation of the manner in which Görgey's surrender was brought about. The London *News*, in speculating upon the causes and results of the downfall of Hungary, says: "The general belief throughout the Continent is, that the Hungarian General surrendered with his army to Paskiewitch, on a pledge being given by the Russian commander that his master, the Czar, would guarantee the independence of Hungary. Should this be the explanation of the enigma, then will this power have achieved a very great stride towards that universal empire, wielded either *de facto*, or by influences which Napoleon foretold to Europe."

Gen. Klapka still holds possession of Comorn, and one account affirms that on the 18th ult. an action was fought between Raab and Comorn, in which the Magyars obtained some advantage. Ban Jellachich arrived at Temesvar on the 16th. He is stated to have met no opposition on his way, and to have found the roads covered with arms and warlike stores that had been abandoned by the defeated Magyars. Baron Haynau, in his last bulletin, reports that at the present moment all the Banat and all Transylvania are cleared of the insurgents.

On the 19th the corps of Becsary surrendered to the Russian army. These troops, consisting of 7000 foot and horse, with 4000 muskets and 2 cannon, laid down their arms at Boros Jero.—Bem and Guyon, surrounded by Gen. Lüders, left their troops and contrived to escape. The insurgents, left without leaders, laid down their arms, to the number of 8000 men, with 50 cannon. Deseffy gave himself up prisoner to Gen. Wallmoden.—Since the capitulation of Arad, 25,000 men had been taken prisoners, and 70 cannon captured. Gen. Paskiewitch has offered to deliver the chiefs of the rebellion, the former Deputies of the Diet, all prisoners, and materials of war to the Austrian commander.

A despatch from Gen. Wallmoden, which reached Temesvar on the 19th inst., announced from Lugor that the Hungarian leader, Leazor, of the 9th corps, had made proposals of capitulation to Gen. Simbschen, who was in pursuit of him, stipulating for the free retreat of the officers upon parole, on oaths to present themselves when summoned. General Haynau, however, rejected these conditions, and summoned Leazor to surrender at discretion. Meanwhile the pursuit continued without relaxation.

According to the *Wanderer*, the decision of the Emperor concerning the surrendered corps of Görgey is that it be partly enlisted in the Imperial ranks, and partly dismissed to their homes, and that the officers be submitted to trial. Görgey is not to be brought to Vienna, but to Olmuts, or some Bohemian fortress.

Accounts from Pesth of the 21st state that it was rumored that Kossuth had been captured on the frontier of Wallachia. Other reports affirm that he had been seen passing through Lippa. Another account from Turkey assures us that Bem and Kossuth have arrived at Adrianople, where they have embarked in an English ship.

The letter from Görgey to Klapka, directing the surrender of Comorn, assigns no reasons for his course other than that he had become convinced of the hopelessness of their cause, and that he wished to give peace to his country, as the only expedient to save it from utter perdition.

A letter from Kossuth, written before he knew of the surrender of Görgey, is said, by Austrian authority, to have been found, which contains a frank admission that the Magyars' cause was irretrievably lost.

ITALY.—The *Milan Gazette* of the 24th announces the important fact of the capitulation of Venice, which took place on the 22d. The terms agreed upon were unconditional, and founded strictly upon the proclamation of Field Marshal Count Radetsky, issued by him on the 14th. The siege though, during its continuance, was as formidable to the Venetians as to the besiegers. The Austrian officers make out that their loss, from cholera and fever, amounts to 20,000 men.

ROME.—Monsignor Savelli has taken the reins of government. Gen. Oudinot having been recalled by the French Government. He was to have left Rome with 10,000 troops on the 22d ult., transferring the chief command to Pastolar, who, although equally fond of despotism, is said to be less priest-ridden than the magnanimous conqueror of the Eternal City.

It is reported that the veteran Radetski is to pass through shortly on his way to Gaeta. The garrison will be notably diminished, but whether from political or sanitary motives, remains a mystery. Though no direct hostility exists between the French diplomatists and Pius IX, matters are very far from being arranged. The Pope positively refuses to recognize as his soldiers all who have borne arms against him. On the other hand, the French have recognized all who were willing to continue in the army. Out of ten delegates of the Provinces, there is only one ecclesiastic. Everything continues in an unsettled state, with, it is said, little prospect of improvement.

GENERAL NEWS.

GENERAL AVEZZANA.—On Monday of this week took place the ceremony of presenting a sword to this distinguished defender of Genoese and Roman Liberty The meeting on the occasion was held at the Chapel of the University, on Washington Square. The assembly convened is said to have been a large one, comprising many of our most intelligent and distinguished citizens, and a large proportion of ladies. The military escort was large and splendid. The sword, which was the gift of the Italian residents of New York, superbly mounted, with a silver grip, and a hilt of solid gold, beautifully carved, was delivered by Lieut. Lenghi to the distinguished patriot and soldier, with an appropriate address, to which the General responded in a reply at once animated and modest. He spoke in the Italian language, and with evident marks of being deeply affected by the noble expression of regard on the part of his compatriots.

We regret that the preocupation of our columns prevents us from giving the highly interesting speeches made on the occasion. Our contemporary, the *New York Presbyterian*, whose assistant editor is good authority in Italian matters, says of Gen. Avezzana—

"Few men ever performed such signal services in so short a time as Gen. A. In January or February last, we believe, he left his family in this city; and he has since occupied the posts of Military Chief of Genoa and Minister of War in Rome, and conducted the defense of those two cities in the most gallant manner, during the resistance they made against overwhelming forces. It is incontestable that he displayed not only great military skill and courage, but the most exalted ideas of civilization and humanity in the exercise of martial law, in the police of Rome, the treatment of prisoners, and the courtesy and security afforded to foreigners, especially our countrymen. He now modestly returns to private life, and well deserves respect and admiration. Let it not be forgotten, while the Pope is shooting and throwing into the Inquisition the best men of Italy, the late Roman Republic, as one of its friends nobly boasted yesterday, 'never touched a hair of an enemy.'"

HEALTH OF THE CITY.—The City Inspector reports the whole number of deaths to be 520, of which 94 were from Cholera; showing a decrease in the entire number of deaths, from the previous week, of 167, or 24 per cent., and a decrease in the number of deaths from Cholera of 77, or 45 per cent., showing that the disappearance of the cholera is more rapid than the general improvement of the public health. The deaths by consumption were 36, decrease 2; cholera infantum 37, decrease 16; dysentery 87, increase 8; inflamatory diseases 39, increase 5.—Americans 322, Irish 125, Germans 39. Under 5 years, 258, only two less than one-half of the whole.

CHOLERA IN BANGOR.—The first deaths were on Thursday, Aug. 30, three in number. The next day there were 6, and the next 3. On Sunday, death seemed to triumph, and *panic* followed. Next day, the Mayor sent by telegraph to Boston for nurses; three deaths took place on board the steamer from Bangor to Portland. Multitudes of people fled; the terror is quite discreditable to the intelligence of Bangor. A letter in the *Journal of Commerce*, dated September 4, says—

The Cholera spreads to an alarming extent with us. The number of deaths here, in proportion to the population, is equal to the death in St. Louis. The number of cases here the last four days, is (as reported) some 80 to 100, and most of them have proved fatal.

BOSTON.—There were 205 deaths last week; of which, from Cholera, 61; diseases of the bowels, 23 diarrhea, 17; and dysentery, 34.

CHOLERA IN GLOUCESTER, MASS.—As the pestilence is passing off it seems to be touching unexpected localities. The collector of the port of Gloucester, J. L. Rogers, Esq., died on Friday, and many others of the inhabitants are sick.

STATE FAIR AT SYRACUSE.—This promises to be a grand affair. The Telegraph of Wednesday says that 100,000 people are already on the ground—the hotels all full, and not a place to sit. Mr. Clay passed through it twice, received by great crowds. Mr. Corwin was expected. Mr. Van Buren and Gen. Scott would not be there. Flora's Hall is the center of attraction, the ladies of Syracuse having displayed great taste in its decoration.

AMERICAN AND FOREIGN CHRISTIAN UNION.—The following is the executive organization of this Society, which takes the place of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance.

Executive Committee—W. W. Chester, E. L. Beadle, M. D., Rev. John Dowling, D.D., Theo. Dwight, Rev. Geo. Peck, D.D., Fred. T. Peet, John Robinson, M.D., Rev. J. P. Thompson, S. B. Chittenden.

Corresponding Secretaries—Rev. Robert Baird, D.D., Rev. Herman Norton.

Recording Secretary—Theodore Dwight.

Treasurer—Mortimer DeMotte.

General Agent—Edward Vernon.

Office 150 Nassau-street, New York.

DESCENDANTS OF REV. THOMAS HOOKER.—It is stated in the life of this eminent New England divine, that among his posterity there are *forty-one* ministers of the Gospel, and *forty* more who married his female descendants; nine professors, authors and poets; *forty* who have occupied important public offices; fourteen members of the bar, not included in the preceding; and seventeen doctors of medicine.—*Christian Secretary.*

This is a very incomplete account of Thomas Hooker's descendants. We know one family well, in which there are three ministers, his descendants; five ministers who married descendants, three lawyers, and two physicians, not named in Dr. Hooker's catalogue—all born since the revolution. The list of posterity through President Edwards must also be very incomplete. So is that of the descendants through Mr. Hooker of Northampton.

REV. N. A. HEWIT.—In our news department last week, this gentleman was spoken of as a graduate of Yale College. He was in fact a graduate of Amherst. But the truth is, they are so much alike it is not strange mistakes should happen.

HARVARD COLLEGE.—At the recent examinations, 97 students were admitted to the college, of whom 84 constitute the freshman class—the largest class that ever entered. A proof of the wisdom of electing a working member of the faculty to the office of president.

BELOIT COLLEGE, WIS.—The first term of the collegiate year commences on Wednesday, September 19th. Students will be examined for admission the day previous. Dr. Lathrop, the professor of Natural Sciences, will then enter upon his office. The Seminary, under the same board of Trustees, will be under the care of Mr. J. E. Carey, a graduate of Yale College.

Number of Immigrants who arrived in New York in each month from January to July, in the years from 1844 *to* 1849:—

	1844.	1845.	1846.	1847.	1848.	1849.
January	662	1,288	1,019	4,427	7,871	8,248
February	727	450	871	3,200	3,500	8,899
March	712	2,677	3,770	2,095	4,396	6,649
April	3,372	5,283	6,256	21,412	14,531	19,934
May	5,388	10,672	18,772	27,643	32,877	37,406
June	14,498	15,150	18,586	25,225	13,047	29,078
July	9,401	13,117	13,226	17,926	24,622	30,09
	34,655	48,560	62,220	102,118	110,404	143,222

The increase in the present year is 32,818, or 30 per cent., over the number arriving in the same time of last year. And the number arriving in seven months of the present year is more than four-fold the number who arrived in an equal time of 1844. At this rate, the total immigration to the country this year will be 325,000. The proportions from Great Britain and Ireland, and from Germany, in seven months of the two years thus far, are as follows:—

	From Gt. Britain & Ireland.	From Germany.
1848,	73,900, or 67 per cent.	31,665, or 28½ per cent.
1849,	101,230, or 71 per cent.	34,143, or 24 per cent

MISPLACED ZEAL FOR LAW.—A friend in Maine writes that the colored man named Wood, who has been imprisoned in Machias jail for the *crime* of marrying a white wife, contrary to the wise laws of the State of Maine, does not bear a good character in that State, having passed himself off in different circles as all sorts of a preacher, Baptist, Methodist, Universalist, Presbyterian, &c., while his conduct proves him to be anything but a Christian. We do not think all this a reason for *abducting* him from British soil, and incarcerating him in an American jail for a lawful marriage performed in a British province.

CALVIN FAIRBANKS.—The efforts of this man's father to obtain his deliverance from the Kentucky state prison have been mentioned. The father died before the pardon was signed. We understand Mr. F. has now returned to his home in this State. Messrs. Francis Jackson and E. G. Loring, of Boston, have published a statement, that the release is really owing to the efforts of Lewis Hayden, the man whom Fairbanks assisted to escape from Slavery. Mr. Hayden was informed, about eight months ago, that his benefactor could be released on paying an indemnity of $650 to the alleged owner of his person, and he raised the sum in 60 days, by the donations of about 160 individuals, chiefly in Massachusetts.

NO MORE RE-TEXANIZATION.—Hon. George M. Dallas, late Vice President of the United States, has written a long letter on the treaty with Mexico, in which he calls attention to one provision of that treaty, which seems to have been generally lost sight of. Under the provision, no change is ever to be made in our Mexican boundary line, except by the express and free consent of both nations, constitutionally given And so stringent is the provision, that no future revolutions of Mexican border provinces, got up a la Texas, can give us power to treat with such provinces, although independent with a view to annexation, without the consent of Mexico.

FATHER MATHEW.—The Irish Apostle left Boston on Friday. He went thence to Lawrence and Lowell. A procession formed at the Adams House and escorted him to the depot. Previous to his departure he addressed a letter to the Mayor of the city, thanking the citizens eloquently through him for the generous hospitality which had been extended to him. In it he alludes to his visits to the Institution for the Blind, the Hospital at Deer Island, and other public establishments, and says:

"Your admirable provision for the health and comfort of the citizens; your superior civic and sanitary arrangements; the abundant supply of pure water, conveyed, regardless of expense, for so many miles, by that magnificent aqueduct (in itself a monument of native skill and enterprise); the advantage of healthful recreation and invigorating exercise afforded by your 'Common'—the extent and picturesque beauty of which, its sloping walks, its cool recesses, its rural scenery, and splendid *jet d'eau*, you may feel justly proud—all command my humble yet unqualified admiration."

HENRY CLAY.—The great Western Orator took a sudden departure from Newport, passed from the *Sound* steamer to the North River boat, and went up to Kinderhook to return the visit which Mr. Van Buren made at Ashland five or six years since. These two distinguished "Free-Soilers," doubtless had a pleasant time together, having now, it is said, after a lifetime of political rivalry, come at last to a virtual unity on the only great political question with which the country is agitated. Mr. Clay takes the northern route home, of course.

GENERAL TAYLOR.—The President of the United States passed through this city on Friday last, on his return to Washington. He came from Niagara Falls, *via* Oswego and Syracuse, making no stop except to dine with Gov. Fish, at Albany. In this city, he breakfasted with Mr. Simeon Draper, went instantly to Philadelphia, which city he passed without alanding and hastened home, to the disappointment of multitudes who expected to greet him on his promised route. The *Journal of Commerce* says—

"We regret to see him looking so thin and feeble. He has evidently been very ill, and has lost much flesh. He rode with his hat off, bowing pleasantly to the few persons who saw him passing."

The *Republic*, the President's organ at Washington, has the following semi-official *bulletin*:

"General Taylor returned to the city on the morning of the 8th instant, after an absence of four weeks. His tour was arrested before he had visited a half of the country he originally designed to traverse, by a malady which at one time assumed a most threatening phase. At Harrisburg and Carlisle, Pennsylvania, he was attacked by what was considered premonitions of cholera, but which turned out to be the incipient stages of a malady which has proved but too fatal to many of our officers who most distinguished themselves in the Florida and Mexican wars.

"The first symptoms of disease were readily subdued, and the President resumed his tour; not, however, without serious misgivings on the part of many of his friends as to his ability to complete it as he had purposed on leaving the Capitol.

"At Erie (Penn.) his tour was brought to a sudden termination by a recurrence of his attack, with distressing and ominous symptoms. He was stricken down by diarrhea, accompanied with a raging fever. At one time his physicians for two days apprehended a fatal termination of his illness. By careful tending and skillful treatment he was at length relieved, but in such a state of physical exhaustion as to render great exertion or fatigue of any kind unsafe. He left Erie as soon as he was able to travel, direct for the Falls of Niagara, not stopping at Buffalo or any other intervening point. At Niagara he hoped to regain sufficient strength to justify the resumption of his tour; but four hours' sojourn there was sufficient to confirm his medical advisers in the opinion that his disease had been of so serious a nature as to preclude the idea of recovering physical vigor, in any reasonable length of time, to go through fatigues and excitements such as he had encountered before his illness, and such as they had reason to know awaited a further prosecution of his visit. This circumstance, and the reception of dispatches which made his presence at Washington desirable, induced the President to has

Editors' Table.

AN HISTORICAL GEOGRAPHY OF THE BIBLE. By Lyman Coleman. Illustrated by maps, from the latest and most authentic sources, of various countries mentioned in the Scriptures. Philadelphia: Published by E. H. Butler & Co. 1849.

We have long felt the need of a work of this description for the use of Bible-classes and Biblical students in general. Many read the Bible from childhood to old age without any definite idea of the localities of which it speaks, or any historical or chronological arrangement of events. The writer once perplexed a company of Sabbath-school teachers by the simple question, What occasioned the separation of the Hebrews into two kingdoms, Judah and Israel? Some were not even aware of the fact! He has also seen intelligent Christians, well-read in the Scriptures, embarrassed by the request to give a circumstantial account of the two trials of Christ, the one before the Sanhedrim, the other before Pilate. Questions in Biblical geography are commonly much more perplexing; and this not from ignorance of the facts but from a want of attention to events in their relations to time and place.

Heretofore the common reader of the Bible has had few aids in the elucidation of its history and geography. The works of Winer, Von Raumer, Ritter, Jahn, Rosenmüller, Burckhardt, Robinson, and others, are not accessible to all classes, and by their costliness or their language are beyond the reach even of many ministers. The same is true of many valuable books of travels which shed light incidentally upon the localities and events of the sacred Scriptures. The maps of sacred geography, too, in common use, are extremely defective. It is no great disparagement, therefore, to the generality of Christians, and even of Sabbath-school teachers, that they are ignorant of the geography of the Bible. They are accustomed to read the Bible as a book of ethics and of devotion, and not as a book of history. Yet there is a wonderful interest added to the sacred narrative by a knowledge of the places to which it refers. The conversation and lectures of Rev. S. H. Calhoun—the estimable missionary stationed on Mount Lebanon—during his recent visit to this country, imparted a charming freshness to Bible scenes and stories, and invested them with a naturalness, a reality, an identity, which they had not before possessed in our minds. In one of his lectures he gave such a graphic description of Jacob's well, that a gentleman present, disposed to make a Yankee speculation, came to him at the close of the services and inquired whether Jacob's farm could be bought! We almost envied Mr. C. the privilege of living familiarly amid those sacred scenes. But not having that privilege we must endeavor to make ourselves familiar with them by maps and books.

Dr. Coleman has supplied the deficiency of which we have complained. A thorough and accurate scholar, conversant with the German language and literature, a patient and discriminating student of history, an experienced teacher, he was in every way competent for such a task, —with the single exception of not having visited the localities in person—and he has performed it well. He has made a book which, while it will be a convenient and valuable book of reference in the library of the minister and the Biblical scholar, is adapted also as a text-book for schools and Bible classes, a help in the Biblical instruction of the family, and also to the plain Christian in reading the Word of God.

The plan of the work is indicated by its title. It is an *historical* geography: i. e. places are described in the order of the events which first bring them into notice, and their history is carried forward as far as is important for the elucidation or the confirmation of the Scriptures. Thus the interest of historical association is thrown around each locality. The whole work is conveniently divided into periods and chapters, and there is appended to it a Chronological Table, an Index of Texts, an Index of the Harmony of the Gospels, an Index of the Maps, and an Index of Subjects. These indexes are prepared with care, and will be very useful for reference. The typographical appearance of the book is neat, and the maps, of which there are several, are remarkably well executed.

The work is particularly valuable to Sabbath-school teachers; it would be well for the more advanced classes to go through the book in course, in connection with the historical parts of the Bible. Clergymen would do well also to form a class in their congregations for the study of Biblical History and Geography, or to make these the topics of occasional lectures. The work before us gives the results of the explorations of Messrs. Layard and Botta at Nineveh, and of Lieutenant Lynch at the Dead Sea. The latter, by the way, are introduced in connection with Moses' survey of the land, and not with Lot's departure from Sodom, to which they more appropriately belong. This may have been owing to the late receipt of the report of the expedition; but it is an exception to the general method of the book.

THE BORDER WARFARE OF NEW YORK, during the Revolution; or, the Annals of Tryon County. By William W. Campbell. New York: Baker & Scribner, 145 Nassau-street. 1849.

This very interesting sketch of the Revolutionary history of that portion of New York which was in 1776 on the frontier of civilization, was originally prepared and published by the author in 1831. It has been recently revised and enlarged, and an appendix has been added, containing several documents of interest and value. The narrative is clear, concise, and apparently accurate and truthful. Its materials must have been collected with a good deal of effort, and they are somewhat heterogeneous. But they have been well mingled and arranged in the mind of the compiler, and the stream of record and description flows smoothly along. We are carried back by it from this work-day Present, to a very vivid conception of the scenes of trial through which our fathers passed in the establishment of the Republic; and of the forms of character and the modes of life that were developed in that day. And the impression is inevitable that that, as distinguished from the present, was the heroic age of our country. Yet even in that there was craft and treachery, as well as simplicity and generosity of spirit, and noble fortitude. There was selfish demagogism and violent partisanship, as well as a clear insight into the true methods and ends of government, and a virtuous purpose to resolutely pursue them. And doubtless our true course is, not to disparage our own age in the comparison of that, but to bend ourselves to the work of making it what it should be; to plant and nurture in it the principles of goodness; to strive to fill it with light and life in Christ, and to subordinate to God's service its manifold powers and great advantages.

The defects of the work before us seem to be these: that it does not anywhere present a bird's-eye of that whole struggle between this country and Great Britian, of which this contest in Upper and Western New York was but a section; and that it gives, by implication at least, a too unfavorable view of the Royalist party. As an isolated struggle, that on the frontiers has but a small part of the interest which it would possess if by skilful and suggestive allusions, by incidental references to other and parallel events rather than by any formal narration of them, the author should interweave it at the edges with the whole struggle then progressing in our country. Such interlinking allusions would not swell the size of the volume by a perceptible addition; and yet they would supply a want of which every reader will be more or less conscious.

On the other point referred to,—the impression given of the Royalist party—it is sufficient to say that the popular impression, and that which has always obtained since the Revolution, in regard to the character and attitude of those whom it has been the fashion to call "Tories," does not rest on sufficient evidence. It is unquestionably mistaken or exaggerated. That many among that party were brutal and ferocious, is doubtless true. War generates such creatures on both sides, by the law of its own evil and hateful nature. That many excesses were committed by them, in aggression or in retaliation, is also true. But that as a body they were far more selfish, intolerant or unscrupulous than their opponents, has never been shown to the satisfaction of the writer. They numbered among them many of the gentlemen of that day, of largest means and most liberal culture, of warmest religious feeling, and most patriotic spirit; men who sincerely believed that the interest of the colonies demanded their continued connection with the mother country; men into whose minds the sentiment of a generous loyalty had sunk its roots; religious men, who dreaded democracy as demoralizing and anarchic. That such men were mistaken in their anticipations of the result of the "Rebellion," has been demonstrated by our experience. That in many of them the sentiment or the principle that led them into arms against their countrymen, was fostered and stimulated by the hope of Royal reward and favor, may easily have been true; just as the desire for eminence and official distinction doubtless acted powerfully upon many brave 'patriots.' But to present the atrocities of such men as William Butler, as a fair exponent of the spirit of the native Royalists would be exceedingly unfair; or to claim, even impliedly, all the generosity of sentiment, and all the stability and definiteness of principle, for those who were in arms against king George. Mr. Campbell does not do this, directly. Yet the impression left by his book will be, unless we have mistaken it, that the tories of the country were a brutal and violent faction, strongly contrasted with the courteous and order-loving and noble-minded whigs, who alone had refinement and education and religion among them. Men whose clerical Grandfathers would pray for the king in their Puritan congregations, at the risk of dismission and imprisonment and fine, because they thought themselves in honor and in duty bound to do so, will hardly admit this. And those who are in quiet possession of the confiscated estates of men who gave up their all in their devotion to the king, can afford to be charitable to the characters of their predecessors.

THE PRINCIPLES OF THE CHRONO-THERMAL SYSTEM OF MEDICINE, with the Fallacies of the Faculty, in a series of Lectures. By Samuel Dickson, M.D., formerly a medical officer in the British staff. Containing also an Introduction and Notes by William Turner, M.D., ex-Health Commissioner for the city and county of New York, Fellow of the Scientific and Medical-Eclectic College of Virginia, etc. Second American, from the Fifth London edition. New York: H. Long & Brother, 46 Ann-street. 1848.

We are veritable believers in the division-of-labor principle. If a watch is to be made, it seems to us decidedly the better course to select a faithful and intelligent man, and leave him to do his work as well as he can, with the lights which he has of education and experience. So if a suit of clothes is to be 'constructed;' or a stove, or a furnace, or a Greek Dictionary, or a Grammar of the Hebrew. These are all important to us; but the only trouble we give ourselves about them, is to get one that is accessible and well-recommended; to use the one which 'works' best; and to leave other people, whose business it is, to puzzle their brains about the preparation. We apply the same principle to the Law; and should never undertake to draw up an instrument, or to manage a suit, on which much was depending. And it seems natural to apply the same to the practice of medicine. This is not the popular notion, but it strikes us as rational; and we should as soon undertake to cut our own clothes, or to make our own watches or dictionaries, or to try our own causes, as to prescribe for ourselves in any disease more violent than the toothache.

Our advice to other people is, to do the same thing; to live temperately, abjure blood-letting, and take as little medicine as they can of any sort—homœopathic, allopathic, or heteropathic: but when they must take it, to bless themselves with the attendance of a kind and wise physician, who has given his best years to the investigation of his department, and to take as many as they can manage of his prescriptions. Our thorough conviction is that many more will get well on this system than on any ingenious self-tinkering; and that the intimate knowledge of the anatomy of the frame, and of the resources of the materia medica, possessed by a well-trained Physician, will be found a valuable substitute for any bold intuitions of native genius.

Dr. Dickson's treatise is of course a drug to us. The best we can possibly do for it is to turn it over to the friend and physician who has charge of our health, and to be duly grateful for any benefit which it may through him distil into our system. We must say, however, that the proposition which seems to be at the crown of the system, that "the type of all disease is one and identical," and that this type is fever-and-ague, or intermittent fever—is one which does not at once commend itself to us. It strikes us that we have had two or three symptoms in the course of our life that would not come without some crowding under this classification; and if ear-ache and cholera are as nearly related as this would make them, the relationship is one that has been strangely overlooked.

BOWEN'S NEW GUIDE TO THE CITY OF BOSTON AND VICINITY. Boston: James Munroe & Company, No. 134 Washington-street.

This little hand-book contains a brief historical sketch of Boston, a description of the principal hotels, places of amusement, antiquities, business streets and localities, and objects of general interest: also a brief account of Quincy, Dorchester, Roxbury, Brookline, Brighton, Cambridge, Somerville, Charlestown, and Chelsea. It will conduct the stranger through the rounds of sight-seeing in and about the Puritan city. The book is embellished with engravings of the State House and Faneuil Hall Market, and with a map of Boston and its environs.

A REVIEW OF THE CAUSES AND CONSEQUENCES OF THE MEXICAN WAR. By William Jay. Boston: Benjamin B. Mussey & Co. New York: M. W. Dodd. 1849.

The admirable qualities which are united in Judge Jay, to render him the fit author of a comprehensive and satisfactory review of that great national crime—the Mexican War, are too familiar to our readers to need recital. Having glanced rapidly through his work on its first appearance from the press, we have delayed to notice it until we should have found time for its more careful perusal, and for a fuller expression of our views of it and its subject than we were at the time able to make. Other things, however, have come in to prevent hitherto the accomplishment of our purpose, and in the meantime a friend has sent us the following eulogium, which we cheerfully give place to—believing it to be as just in sentiment as it is earnest in language:

"JAY'S REVIEW.

"Rarely has a work issued from the press, which promised more good than this to the political interests of our country; and few surpass it in value to the cause of morals and philanthropy. Its accuracy in statement is so remarkable, that I have seen it attested by a Southern officer of the army, who says it cannot be surpassed in this respect by fallible man. It is so impartial in relation to political parties, that none can complain of it in this respect. And as a peace argument it is of unequaled worth, because in addition to the horrid facts and consequences of war, it traces out its *causes* and applies a remedy there. The guilt of this war was so extreme that it must be followed either by repentance or retribution; and nothing can be better adapted to secure the former alternative than this book.

"But it is no secondary excellence, that it bold ly arraigns political men and measures at the bar of religion, and there faithfully acquits or condemns. And like the Bible, it does not stop with bodies, parties, or the nation as such, but holds each *individual* accountable for his own acts, as well in war as in peace, especially officers and members of the government. Here is the strength of the cause of peace, and this position the Christian community should firmly sustain. Its article on 'patriotism,' and on John Q. Adams, its historical value, its high principles and literary excellence, its adaptation to the present time, its boldness in carrying Christian truth beyond its ordinary range, and its correction of common errors, its power against war and in favor of peace, all combine to recommend this review to every man, especially every young man, in the country. A. W."

FORMS OF PRAYER; by a Congregational Pastor. New Haven: Published by A. H. Maltby. 1849.

An intelligent and earnest plea for the rightfulness and propriety of extemporaneous prayer. The writer asserts and demonstrates its intrinsic superiority to forms of devotion, and its freedom from the evils which are connected with them. He does not attack other denominations for their contrary practice, but limits himself to the defence of his own method.

SABBATH-SCHOOLS.

For the Independent.

Sabbath-School Anniversary.

Thinking that some of the readers of *The Independent* might be gratified with its perusal, I send you a brief account of the anniversary of the Wethersfield and Berlin Sabbath-School Union, which was celebraetd at Rocky Hill, on Tuesday the 4th instant. This Union was formed in 1832, for the benefit of the associated schools. It comprises eight schools, viz., those of Wethersfield, Newington, Rocky-Hill, Worthington, Kensington, New-Britain, and West Hartford. Its anniversaries are held in rotation among the schools. These schools maintain a system of visitation, by which every school in the Union is visited several times in a year, by messengers from some of the other schools. This year the anniversary was held in the church in which, for so many years, the venerable Dr. Chapin has preached. In the forenoon, reports were made by delegates from each of the several schools, and the afternoon was devoted to addresses and devotional exercises. The Secretary's report stated that the number of scholars in the associated schools is 1400, of teachers 300, of books in the libraries 5000, of conversions during the year 6, of deaths 3. The speakers were Rev. Dr. Chapin of Rocky-Hill, Rev. Mr. Brace of Newington, Rev. Mr. Woodworth of Worthington, Rev. Mr. Jones of Glastenbury, and Rev. Mr. Dwight of Wethersfield. They were happy in their choice of topics, and contributed to awaken a deep and solemn interest in the minds of parents and children present.

Dr. Chapin, that veteran of 87 years, commenced a very excellent train of remarks, by saying: "Search the universe through, and you cannot find a more beautiful sight than the Sabbath-school." This he illustrated, by showing that in the Sabbath-school children are taught the way of happiness by obedience to God. In the course of the exercises, allusions were made by the speakers to the small number of hopeful conversions, compared with the aggregate number in the schools; and the case of "The Faithful Sabbath-School Teacher," which was given in *The Independent* of March 22d, was presented with excellent effect. The main facts will bear repetition. Mary M. had been persuaded to become a Sabbath-school teacher. She had been for some length of time a professor of religion, but like multitudes, felt more concerned to secure her own salvation than to labor for that of others. Her labors in the Sabbath-school were shortly interrupted by her death; but during her connection with the school, three classes which she successively instructed were all converted. Her diary showed that when she began to teach she began to *pray for each of her scholars daily, by name*. When she succeeded to her second class, she resolved not only to pray daily for each scholar, *but to agonize before God* for them. When she succeeded to her third class, she resolved to pray and agonize, and to do these with *confident faith*. These blessed results of the labors of a single individual were contrasted with the results of a whole year, of eight Sabbath-schools, three hundred teachers, and fourteen hundred scholars. Indeed can there be any reasonable doubt that equal faithfulness on the part of the 300 teachers, would have resulted in the conversion of the majority of all the youth and children connected with these schools.

The responsibilities of parents and teachers were presented with pertinence, and the agony which will hereafter be felt by those who suffer souls to perish by their unfaithfulness. Many must have gone to their homes convinced of their duty, and fully resolved to be more faithful in training up the young for immortal life and blessedness.

The Sabbath-school is an institution of great value among the charities of the present day. If the ratio of teachers and scholars to the whole population of New England is equal to that of the teachers and scholars to the population represented in these eight schools, then in New England alone there is a vast body engaged weekly in the Sunday-school enterprise. As a general statement it may be said that the most pious, self-denying, praying portion of the churches, are engaged as officers and teachers in these schools. A vast body of youth and children are engaged during some portion of the day, and during a large time on the Sabbath, in studying the Word of God. Were it not for the Sabbath-school, the time now occupied in this way would be for the most part occupied with mere worldly concerns, or wasted.

The Sabbath-school stores the minds of children with just that which it is most important for them to know, and at an age when it is most likely to result in saving benefit to them. Leave your garden or field untilled, and it will produce a luxuriant crop of weeds. Neglect to impart religious culture to the young, and Satan will employ laborers to implant there the seeds, and bring forth the harvest a hundred fold in its abundance of all manner of wickedness.

The Sabbath-school makes use chiefly of the Word of God. It presents to the young mind God the Creator and Governor of the universe—Jesus Christ the Savior—the Holy Spirit the Sanctifier—the resurrection and final judgment —man a sinner exposed to the wrath of God—life a period of probation—death ushering the soul into eternity to enter on its rewards. And from what source can we derive lessons of wisdom more practical and level to the capacities of the young mind than from the Bible? If you wish for a character of sinless perfection, exhibited in various relations and circumstances, there is the Lord Jesus Christ. If you wish a specimen of a good man full of faith and the Holy Ghost, dying by the hand of violence, and yet with perfect tranquility, and pouring out his soul for his murderers, you have the character of Stephen. If you wish to present to them the end of a man who set his heart on riches but made no provision for his soul, you have the rich man who was clothed in scarlet and fine linen and fared sumptuously every day, and who when he died lifted up his eyes in hell, being in torment. If you wish to illustrate the evil effects of covetousness, of preferring money to sacred obligations, you have the miserable end of the despicable Judas.

The Sabbath-school helps to mature the piety of Christians. The teacher himself by teaching others learns the Word of God. He undertakes the discharge of very sacred obligations. He undertakes to teach the prominent truths of the Bible, and by exhortation and prayer to lead his pupils to the Savior. Can he do these things faithfully without growing in grace and in the knowledge of the Lord Jesus Christ? Surely the teacher occupies a post of great responsibility; and he must studiously and manfully, with a heart trusting in God, meet his responsibility, or prepare for himself many sorrows. A little reflection will bring him to see his deficiencies, and to apply to the great fountain of grace and sanctification.

The Sabbath-school aids the minister to a vast extent. It takes the lambs of the flock and nourishes them. No one can suppose that if there were no Sabbath-schools the children of a congregation could be wholly neglected. They could not be passed by without services, many and often, appropriate to their years. By the operation of Sabbath-schools the minister is relieved of much direct labor for the younger part of his charge.

The Sabbath-school is a mighty aid to parents. It assists them to bring up their children in the nurture and admonition of the Lord. It supplies the children, and parents too, with a vast amount of reading matter of an evangelical character, by means of Sabbath-school libraries. On anniversary and other occasions, it appeals to parents to be themselves faithful to the souls of their children. And the influence of children upon their parents, as the former are seen to be concerned about sacred things, is doubtless in many cases very great.

Who will not *love* Sabbath-schools?

Who will not engage as a *teacher* in some Sabbath-school?

Who will not attempt to *draw in some vagrant child*, that he may have the benefit of the Sabbath-school?

Who will not *contribute something* to replenish the library of some Sabbath-school?

Who will not *encourage* Sabbath-schools by every act in his power?

Who, being already enrolled among the number of its officers, or teachers, or supporters, will not *add to his former diligence*, and labor with all his might, while the sands of life continue to run? A SUPERINTENDENT.

"I Cannot Leave My Class."

So said a young lady, when urged to spend the Sabbath with some friends she was visiting, a few miles from home. "I should be happy to stay with you, but I cannot leave my Sabbath-school class."

"Will not the superintendent find them a teacher just for one Sabbath, when he sees that you are not there?" asked her friends, as they continued to press her to prolong her visit. "It is so long since you have been here, we cannot consent to your leaving us to-night."

"O, yes, a teacher might be found readily, but I said nothing to them last Sabbath of a possibility of my being absent, and they will feel disappointed if I am not there."

"There seems now a prospect of a rainy day to-morrow. If so, your class will not be there. I think you had better stay, if that is all that requires your return," remarked an elderly lady present.

"A rain will make no difference," replied Miss R.; "my little girls are always there unless sick. Besides, I promised to explain to them to-morrow some allusion to ancient Eastern usages, which they did not understand, by reading some descriptions from the Bible Dictionary. I thank you; I should love to be with you, but I must go to-night."

The friends ceased to urge her; but while they admired her devotedness to the Sabbath-school, they could not forbear still asking, "Do you never allow yourself to be absent from home on the Sabbath?"

"Never, on ordinary occasions," she answered; "if a long journey, or anything (sickness excepted) demanded my absence, I endeavor to make arrangements previously, so that no interruption or disappointment need occur in my class. They are so punctual themselves, I certainly should be so too."

Happy little girls! to be blessed with the instructions of such a teacher; and happy teacher too! who may place such confidence in the punctual attendance and unabated interest of her pupils.—*Well Spring.*

The *Boston Cabinet* publishes the subjoined simple lays as the lament of a school-teacher in Chelsea, for the death of one of her little scholars:

"Happy New England! whose schools possess such teachers. Happy parents! whose children attend such schools. Thrice happy children! whose affections are cultivated with their minds, and who win, in return, as they won, the hearts of their teachers. Happy teachers! who nobly discharge so high a trust. It would be an uncommon sight now-a-days, in New England, to see, what Shakspeare describes in his seven ages,

——'the whining school boy, with his sachel,
And shining morning face, creeping like a snail
Unwillingly to school.'"

Dear Walter!

We shall never see Walter again;
His short, weary journey is o'er,
We shall look for his features in vain;
We shall see his eyes sparkle no more.
And his fair auburn locks that would float on a breath,
We must look for them now on the pillow of death.

Ah, little thought I as he passed,
A few days ago, through the door,
That his lesson, that day, was the last,
And I should behold him no more.
Oh, God, may it prove, when the truth shall appear,
That he is holier and happier for lessons learned here.

And O, may the little ones think,
As they see him no more in his class,
That they, too, may be on the brink
Of the river all mortals must pass;
And here may they gather each bright little gem
That would deck the sweet garlands of Walter and them.

Dear boy, O, how oft had I hoped
He would live, and grow up to a man,
But the dark, dreary future has oped
And shown that his life was a span.
Oh, I'll think of that boy until memory dies,
With his fair, silken locks, and his black, flashing eyes.
LIZZIE.

Did He Die for Me?

A little child sat quietly upon its mother's lap. Its soft blue eyes were looking earnestly into the face which was beaming with love and tenderness for the cherished darling. The maternal lips were busy with a story. The tones of the voice were low and serious, for the tale was one of mingled sadness and joy. Sometimes they sunk to a sweet whisper, but the listening babe caught every sound. The crimson deepened on its little cheek as the story went on, increasing in interest. Tears gathered in its earnest eyes, and a low sob broke the stillness as its mother concluded. A moment and the ruby lips parted, and in tones made tremulous by eagerness, the child inquired,

"Did He die for *me*, mamma?"

"Yes, my child, for you—for all."

"May I love Him always, mamma, and dearly too?"

"Yes, my darling, it was to win your love that He left his bright and beautiful home."

"And He will love me, mamma, I know He will. He died for me. When may I see Him in his other home?"

MISCELLANEOUS.

Two Guineas a Year for the Cause of Christ—£26 a Year for the Wine Merchant.

The baneful influence of drinking usages upon the *funds* of benevolent and religious institutions is, we have reason to believe, highly injurious. We have recently heard of a pious clergyman, who, after some urgent pleadings by a missionary collector, subscribed two guineas to a missionary fund. A very short time after a wine merchant presented to him a bill of twenty-six pounds for wines and other liquors supplied to his family during the year. The minister was startled; he said to himself—"Twenty-six pounds a year for these luxuries, and only two guineas a year for the knowledge of Christ among the heathen! This must not be." He determined from that moment to adopt the practice of total abstinence, and to devote twenty pounds a year to the Redeemer. Many benevolent institutions would be rendered almost unnecessary did temperance prevail; while for those that remain, ample funds would be forthcoming. We shall not greatly err if we say, that looking only at our own connection, one million sterling might annually be devoted to the promotion and spread of pure religion by our own ministers and missionaries, if our members could but be induced to abandon their use of these unnecessary injurious beverages. Under an inferior dispensation, men and women parted willingly with their jewels of gold and silver, to beautify the Temple of Jehovah—would there were an equal willingness amongst the Wesleyan Methodists, the avowed followers of the self-denying John Wesley, to relinquish injurious luxuries, that the knowledge and love of the Savior might sooner overspread the earth. —*Wesleyan Times.*

Baptismal Regeneration.

Sir James Stephen, who has just been appointed to the Professorship of History at Cambridge University, in one of his "Essays on Ecclesiastical Biography," while recording the events in Francis Xavier's life, refers to the Baptismal Regeneration notion, in the following pungent terms. We commend them to the consideration of the Philpott school:

"Amongst the triumphs of the Gospel wrought by his own agency, Xavier refers with expressions of intense delight to the vast multitudes of infants whom he had baptized, and whom death had transferred to Paradise, in the untarnished bloom of their baptismal innocency; and he vehemently implores his General (Ignatius Loyola) and associates to increase the number of the missionaries in the same field, from which, by this simple process, so vast a harvest of these tender plants might be continually gathered into the heavenly garner. Those who believe, with him, in this astounding efficacy of the sacrament of baptism, must needs number him among the greatest benefactors of his species; for no other man ever brought down by his ministration a blessing of such unutterable magnitude on so vast a multitude of babes and sucklings. It is, indeed, a subject of curious inquiry, why the adherents of that doctrine do not arise to the more than human, and yet easy, office of love which invites them. By employing a few active emissaries to baptize infant Hindoos, they would confer on the race of man benefits infinitely eclipsing all the results of all the labors of all the philanthropists who have trodden this earth from the days of Adam to our own. Why, then, is this mighty work of benevolence unattempted? It is because they who are driven by a tyrannical logic to these most marvelous consequences, escape the pressure of them by something which is superior to all logic, and proof against all argumentation; even by those indestructible instincts of our nature, and by that free spirit of the Gospel, which will dash to pieces the inference and the belief that the Almighty Father of us all has really made the eternal weal or wo of our children to depend on the observance or neglect of an ablution to be sprinkled by the hands, and of a benediction to be pronounced by the lips of mortal man."

Lamartine has been beggared by the French revolution, and after making every sacrifice to retain his patrimony, is at last compelled to yield, and the consequence is said to have been fatal to his reason.

The Use of Trees.

Ask your neighbor why he has not more trees about his home, and he will tell you that they are of no great *use*, and besides, that it is very difficult to make them grow; that he has tried it once or twice, and they have all died. Now these common reasons are both ill founded. It *is of use* for every man to surround himself with objects of interest, to cultivate a taste for the beautiful in all things, and especially in the works of nature. It is of use for every family to have a *home*, a pleasant happy home, hallowed by purifying influences. It is of use, that every child should be educated, not only in the sciences and arts, and *dead* languages, but that his affections and *taste* should be refined; that the book of nature should be laid open to him; that he should learn to read her language in the flower and the leaf, written every where, in the valley and on the hill-side, and hear it in the song of birds, and the murmuring of the forest. If you would keep pure the heart of your child, and make his youth innocent and happy, surround him with objects of interest and beauty at home: If you would prevent a restless spirit, if you would save him from that lowest species of idolatry, "the love of money," and teach him to "love what is lovely," adorn your dwellings, your places of worship, your school houses, your streets and public squares, with trees and hedges, and lawns and flowers, so that his heart may early and ever be impressed with the love of him who made them all.

From the Western Christian Advocate.

A Stanza,

TO BE ADDED TO THE SONG, "OFT IN THE STILLY NIGHT."

O, Jesus! thou who art
The balm for every sorrow,
Breathe now upon my heart
A hope of heaven's blest morrow,
Then in this mournful, mortal night,
Ere death's cold sleep has bound me,
Thy love shall bring celestial light,
With friends rescored around me.
Thus, in this mournful night,
Ere death's cold sleep has bound me,
Fond hope shall bring the light
Of heavenly bliss around me.
FERON.

Bishop Wilberforce on Fox-hunting.

The Bishop of Oxford, in a recent charge, said: "Participating in the sports of the field and the amusements of the world is perfectly incompatible with the Christian pastor. It leads the congregation to believe that their ministers are men of the world, and the Christian character is thereby deeply maligned; and at the judgment day they would have to give an account for having preferred their own pleasure to the Lord's heritage."

Profitable Farming.

The *Alexandria Gazette* thus notices a farm in that vicinity:

Agricultural science is progressing rapidly in the country round near Alexandria. We noticed many fine fields of corn. The most remarkable and perfect system we noticed, is the one carried on by Mr. W. B. Richards, near and within the suburbs of the town. He has several lots from two to ten acres, which he cultivates to the nearest perfection possible. From a two acre lot he raised ninety bushels of fine barley, and from nine acres ne raised about three hundred bushels of as fine rye as ever was cut, the stalks of which measured, many of them, six feet. And he has now as fine a field of corn as I ever saw, averaging in hight ten feet.

Boast not of to-morrow; the leaf on the bough
Is a thing not more tender and fragile than thou;
Every breath that you draw, and each moment that flies,
Are mercies direct from the throne in the skies.

DEFERRED ITEMS.

THE CAMELS COMING.—Major Webber is endeavoring to raise a fund of $20,000, at Boston, to defray the expense of introducing 100 Arabian camels into Texas, to traverse the plains and mountains between the States and California.

FIRST FROST.—A slight frost is reported to have occurred on Sunday night, September 2, near Lowell, near Northampton, at Concord, N. H., near Schenectady, at the Big Basin in Utica, at Deerfield, Oneida Co., in the towns North of Syracuse, &c. In the last named place conclusive on corn and potatoes.

BRANDY AND CHOLERA.—The quantity of brandy entered at the custom-house in London in the month of July shows an increase of nearly 1000 gallons per day above the ordinary average.

SHIP HENRY CLAY.—This fine packet-ship, which has been once wrecked and recovered, was burnt to the water's edge last week, at the wharf in this city, where she was loading to sail in a day or two for Liverpool. The ship was valued at $80,000, insured $20,000.

RAILWAY BAGATELLES.—They have got up some trifles among the railways in England, which are worth noticing. The new station buildings at Euston Square cost £140,000; the bridge over the Tyne at Newcastle cost £243,000; the bridge over the Menai at Bangor, which was estimated by Mr. Stephenson to cost £250,000, will cost at least £600,000; while the bridge projected for the Cornish road over the Tamar at Saltmarsh is expected to cost a million sterling, although the whole population of Cornwall to be accommodated by it is only 341,279. This bridge is to be sunk 80 feet below high-water mark and to be carried 100 feet above it, making 180 feet the height of the piers.

BRITISH MUSEUM.—The Nineveh sculptures are now thrown open to the public. The famous Portland Vase has been restored, and is again in its place.

TUNIS.—Letters from Tunis to August 4th, announce the death of the excellent Sir Thomas Reade, British Consul, through whose kind influence the Bey of Tunis in 1843 abolished the slave-trade in his dominions, "for the glory of mankind, and to distinguish them from the brute creation." The funeral was celebrated with unprecedented pomp, all the great officers of the government *walking* in the procession, a thing never before known in a Mohammedan country.

INDIAN CORN.—Nearly 1,300,000 bushels were shipped from this country to England in the month of June last, being an increase of 50 per cent. on the quantity shipped in the famine year, 1847.

WHO WOULD NOT BE A SENATOR?—One day last week a bag weighing no less than *eighty pounds*, addressed to Hon. Henry Dodge, passed though the post office at this place. How many letters were subjected to a high postage to pay the expense of the transportation of that bag?—*Jonesville (Wis.) Gaz.*

Letters average less than one-third of an ounce. At three to an ounce, that bag equaled the weight of 3,840 letters, the postage on which, from Washington, at 10 cents, would have been $384.

BOAS.—Two immense specimens of the Boa tribe of Serpents, fresh from the vast forests which border the Para branch of the river Amazon, arrived in the brig Republic. The larger, a Boa Constrictor, measures 20 feet; and the other, an Anaconda, about 15 feet.

RAILROAD EXTENSION.—The Harlem Railroad Company have decided to extend their road northwardly, eighteen miles beyond Dover Plains.

HEAVY FINE.—The law in Connecticut against selling spirituous liquors imposes a fine of $10 for the first offense, $20 for the second, and so double for every offense of which a man shall be convicted. A man has forty-five cases pending against him, the last of which, if found guilty, subjects him to a penalty of $114,390,982,543,360.—*Herald.*

AN INTERESTING FACT.—General Taylor stated when at Chambersburg, lately, that fifty years ago he passed there a young officer in the army, on his way from Baltimore to Pittsburg, the whole of which distance he traveled on foot!

COCHINEAL.—Every pound of cochineal contains 70,000 insects boiled to death; so that the annual sacrifice of insect life, to procure our scarlet and crimson dyes, amounts to about 49,000,000 of these small members of the creation.

WIREWORK is now being successfully substituted for wood laths in the ceilings of houses and public buildings. The wire is either galvanized or immersed in a chemical preparation, which prevents it from corrosion.

EFFECTS OF NEGLECTING THE SABBATH.—In the State Reform-school in Massachusetts, there are about 130 boys, only five of whom ever attended a Protestant Sabbath-school. Most of them were foreigners, and had but little education.

NEW ENGLAND ART-UNION.—A new association has been incorporated in Boston, to be called the New England Art-Union. The first meeting is to take place on the 10th. It is said that Abbot Lawrence, Edward Everett, and Henry W. Longfellow are among the parties who have undertaken to give it their aid.

CANADA.—The free navigation of the St. Lawrence, next to the question of Slavery, is more important than any other to the people residing in the valley of the Lakes. For the next few years the agitation of this question among the people will exert an important influence over American politics.—*Toledo (Ohio) Republican.*

There are over a thousand princes in Germany great and small, who receive annually from the people over two hundred millions of dollars; while a laborer works 18 hours out of 24 for 75 cents a week. Yet it is called by some "red republicanism," to attempt to right this monstrous wrong.—*Worc. Spy.*

The cost of segars smoked a day in New York, is estimated at $10,000. The value of tobacco consumed in this country annually is $120,000,000.

The Pittsfield (Mass.) *Sun*, on the 26th July, issued the fifty-first number of its fiftieth volume, the present senior editor having commenced it fifty years ago.

The coinage of gold dollars at the mint in Philadelphia has reached $1,764,539. The gold coined for the first six months of this year is $2,575,379; the silver, $598,590; copper, 25,805 89. Bullion in the mint, $1,329,087.

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AUGUST REPORT OF THE CONNECTICUT MUTUAL LIFE INSURANCE COMPANY, OF HARTFORD.—This Company has issued during the month of August, 1849, three hundred and seventeen new Policies, viz.:—

To Merchants and Traders	81	To Teachers	4
Manufacturers	24	Students	3
Mechanics	54	Contractors	4
Clerks	23	Brokers	4
Agents	13	Ladies	20
Mariners	9	Judge	1
Clergymen	15	Editors	1
Physicians	12	Civil Engineer	1
Inn keepers	8	Prest'ns. Office	1
Farmers	6	U. S. Consul	1
Lawyers	8	Other occupat's	26
	251		66
			251
Total new policies in August			317

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